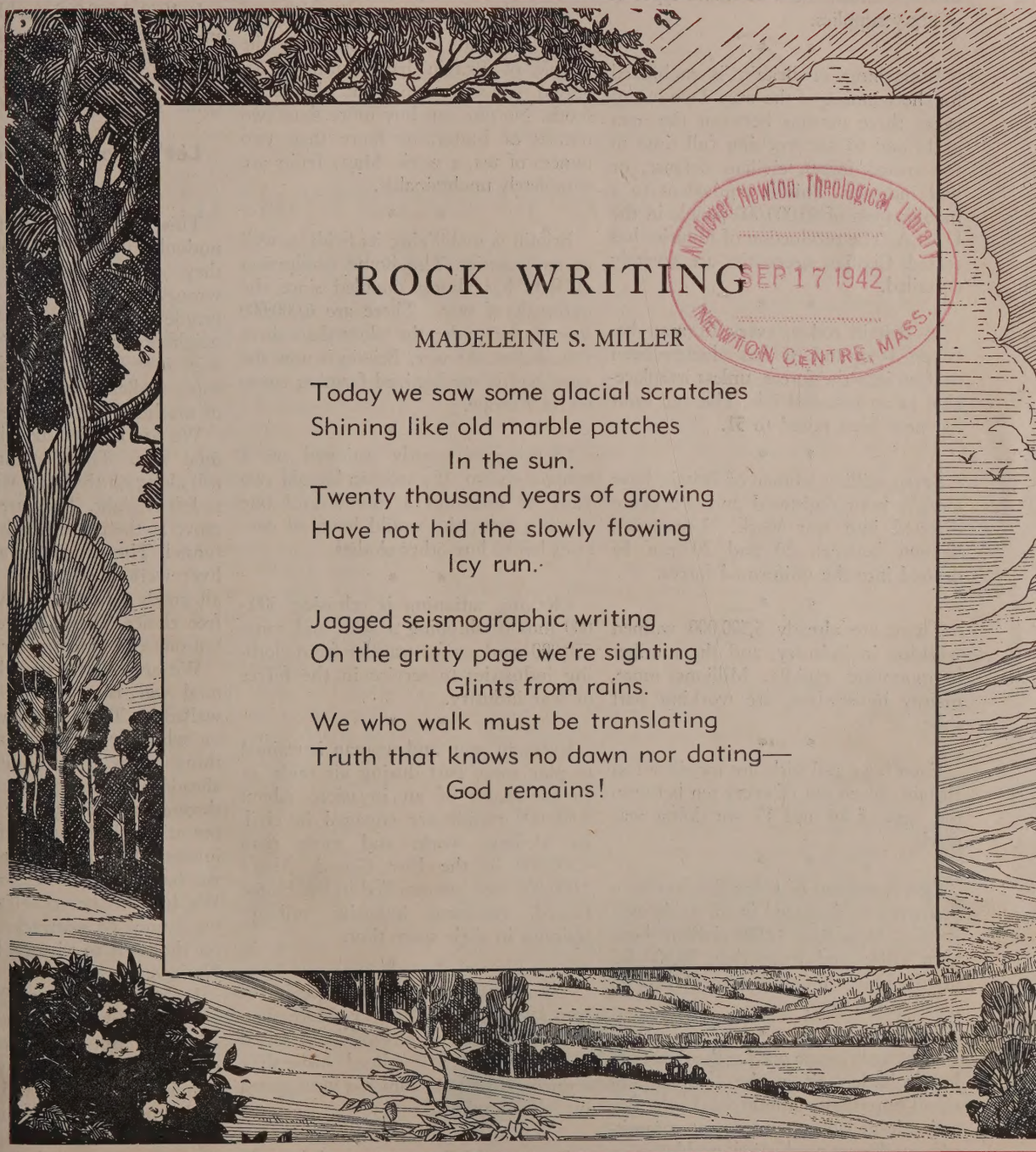
Zions Herald

THE INDEPENDENT METHODIST WEEKLY +



Andover Newton Theological Library
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ROCK WRITING

MADELEINE S. MILLER

Today we saw some glacial scratches
Shining like old marble patches
In the sun.
Twenty thousand years of growing
Have not hid the slowly flowing
Icy run.

Jagged seismographic writing
On the gritty page we're sighting
Glints from rains.
We who walk must be translating
Truth that knows no dawn nor dating—
God remains!

FOUNDED 1823

Facts about Britain at War

A VIEW OF THE HOME FRONT

With the enemy only twenty miles away, Britain is producing mighty weapons of war for herself and her allies. Her production of planes now equals Germany's. She is producing 40,000 big guns a year, with 25,000,000 rounds of ammunition; and millions of small arms, with 2,000,000,000 rounds of ammunition. Add to this: ships, locomotives, tanks, and a thousand types of military supplies.

* *

Everything in Britain is mobilized for the winning of the war. Two out of every three persons between the ages of 14 and 65 are working full time in the armed forces, civilian defense, or war industry. This is equivalent to a mobilization of 60,000,000 people in the U. S. A. The production of luxuries has ceased. Civilian necessities are severely curtailed.

* *

In Britain today, every fit man between 18½ and 41 has already been drafted into the forces, unless irreplaceable in an essential job. The age limit has now been raised to 51.

* *

Seven million women of Britain have already been registered and are being directed into war work. Unmarried women between 20 and 30 can be drafted into the uniformed forces.

* *

There are already 5,500,000 women working in industry, and the number is mounting rapidly. Millions more, mainly housewives, are working part time.

* *

Even boys and girls are mobilized in Britain. Seven out of every ten between the ages of 14 and 17 are doing war work.

* *

One home out of every five has been destroyed or damaged in air raids over Britain. More than 44,000 civilians have been killed and more than 50,000 injured. One thousand were killed in April of this year.

* *

Party politics are out for the duration. Labor leaders sit in the Cabinet and on all important committees. In the factories, joint labor-management committees work out production problems.

* *

Workers and employers have sacrificed peace-time rights to insure maximum production. Six million five hundred thousand workers in essential industry cannot quit their jobs or be dismissed, except by permission of the Government.

* *

Working time lost in labor disputes in Britain is less than one hour a worker a year.

* *

Because of the need to conserve shipping for vital military supplies, the people of Britain have willingly accepted severe rationing of almost all foods. No one can buy more than two ounces of butter, or more than two ounces of tea, a week. Many fruits are completely unobtainable.

* *

Britain is mobilizing its fields as well as its factories. The home production of food has almost doubled since the outbreak of war. There are 6,000,000 more acres under the plow than there were before the war. Britain is now the most highly mechanized farming country in Europe.

* *

Clothing is strictly rationed on a coupon system. If a woman bought two pairs of stockings a month and one apron a year, she would have no coupons left to buy other clothes.

* *

Clothing rationing is releasing 300,000 tons of shipping a year, and some 750,000 workers for transfer from clothing industries to service in the forces or war industry.

* *

Every fit man and woman is trained to play some part during air raids, or in the event of an invasion. About 1,500,000 people are engaged in civilian defense work, and more than 4,500,000 in the Fire Guard. About 2.000.000 men are enrolled in the Home Guard, receiving intensive military training in their spare time.

* *

The British people have gone in for war savings in a big way. More than $15,000,000,000 has already been raised —an average of $318 a head. More than a third of the total sum has been raised in "small savings."

* *

For every dollar spent on defense in 1938-39, Britain is spending more than $16 in 1942. The war has already cost Britain $34,500,000,000. In June, 1942, Government expenditure was $56 000 a day.

* *

No one in Britain is making a out of the war. Excess profits are 100 per cent (with a small refund p ised after the war). Income Tax the rate of 50 per cent, and S brings it up to 97½ per cent on a come over $80,000 a year. On a come of $3000, a married man $955 in income tax. On an incor $25,000, he would pay $15,000.

* *

In 1939, 1,000,000 weekly wage ea in Britain paid Income Tax amou to $10,000,000. By 1941, the numbe risen to 5,500,000 workers, payin come Tax of $500,000,000.

Let's Not Get Sidetrack

RUTH TAYLOR

This is an hour of rumors. T undoubtedly are not going as w they should. There is much th wrong, of course, and the frigh people are pointing their fingers at neighbors and saying, "*You* didn your job! It's all your fault." Th suing bedlam rises above the whi of machines or the din of a busy

We are on the straight highro total war. The dictator-ruled na roll along on this road without a g to left or right. They are walled i move as though through some gig tunnel. The day war was started, lives were mapped out for them all goods rationed. They have ha free choice. They move and wo but one end—victory for the Axis

We are on the straight highro total war. But we are free men walled in. There are devious sidet on which we might detour. Onl thing keeps us straight on the ahead—our individual will to through to victory, our willingn put aside selfish interest for the na interest. Because of our very fre we have to be wiser, surer, str We have to be so self-controlle we cannot be sidetracked at any on the road to victory for the U Nations.

Let's face the issue. Of course, are some chiselers, some flag-w saboteurs. But what about it? A going to sit back and say, "Until one is as patriotic and hard-wo as I am, I am not going to wo fight"? What would you think of dier who demanded that everyo in the front ranks before he move forward? Someone always

(Continued on page 906)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXX ★ BOSTON, *Wednesday, September* 16, 1942 ★ NUMBER 37

In the Hands of God

WILSON O. WELDON

pproximately seven hundred and fifty years before the h of Christ, God reached out, took a man minding ep on the hillsides of Tekoa, south of Jerusalem, and e to him a mighty commission. This man's name was os. He lived in a land subject to earthquakes from y times. In fact, this call from God came two years or to a violent disturbance of the earth. Thus, his phecy, his message from the Almighty, was spoken men threatened with earthquakes and with social upvals, and in some measure spoken to all men threatd with such events. Amos has a message for us today, we too are living in such times. Our land is geared the struggles of war. Our young men are going to the tlefields and to the engagements upon the seas. Fathers leaving their families. Hearts are aching with intensity. plosions are bursting in the affairs of man.

Amos's message went something like this, if I may aphrase in brief summation his prophecy: The earth akes, the people quake, thrones are tottering, altars are king, governments come and go, and nations rise and appear from the map. What was of account yesterday no longer of account today. What a race of people felt, ought, wished, and said yesterday, what it preached d took its oath on, today it annuls. And so today everyng, it seems, is shaking—the nation, the state, race, iety, family, vocations, science, education, even the y thought and feeling of men. But Amos affirmed with alm and lucid faith that justice remains justice, injus- remains injustice; true remains true, and false, false; od continues to be good, and evil, evil—because God ntinues to be God. And that ought to underlie our n attitudes and our own interpretations of a shaking rld in 1942.

The basic truth, however, which I should like to bring t from the life and teachings of Amos is this: A man s taken hold of by the Almighty! The God who takes n in His hands and holds them in a firm grasp meets from the beginning to the end of Amos's prophecy, but the third chapter He does so with especial clearness. otice the rhetorical questions in the first six verses of is third chapter as they express "cause and effect." Nothing happens without a cause. When a lion roars in the forest, everyone knows that at that moment it has a prey between its claws. "Can a bird fall in a snare upon the earth, where no gin is for him?" No. It is because God has met him that this humble herdsman from the edge of the desert is warning the people. Witout God, Amos would have neither sought this way nor found it, nor even chosen it. Just as two can walk together only if the one joins himself to the other, so Amos can go the way of a prophet only because God, in the inscrutable counsel of His will, has joined Himself to Amos, to him and to no one else for this specific duty. He is therefore under divine compulsion to speak—

> The lion hath roared; who will not fear?
> The Lord Jehovah hath spoken; who can but prophesy?
> (3:8.)

What a tremendous event when God meets with Amos, so tremendous that it is almost impossible to speak about it. You find no egotism, no proud boasting on the part of this humble prophet—only an affirmation of his convictions that God has spoken and God has called. It did come like an earthquake. And it has never come in any other way, either at the first Christmas, when angels sang, or at the first Easter, when the thunders sounded and the earth trembled, or when Pentecost came upon men and people asked one another, with fear and trembling, "What can this be?" It was and is and continues to be no trifling matter when God acts in earnest. In Hebrews 10:31 we read, "It is a fearful thing to fall into the hands of the living God."

What makes this no trifling matter is that when God grasps us He does so, not merely to the extent that we like and desire, but to the full extent that He believes to be necessary and expedient. Surely all of us would like to be grasped a little. But what if God wills not merely "a little" but a great deal or all? We want God to deal with us, but only within certain limits. When it begins to touch the heart, then we cry out, "Stop!" We enjoy being placid souls, comfortably sitting in the church, listening to a wonderfully trained soprano or tenor; but it is another matter when God through the words of the

A World-Wide Communion Sunday Messag

BISHOP WILLIAM W. PEELE

An impulse to do good is short-lived if it does not issue in some definite means of service. It soon withers and dies. There is also a rebound upon the person who allows such a condition to exist, and the impulse to do good becomes more difficult and less frequent when it does not result in some tangible, active service. Hence, the necessity for immediate, definite action when seized by such a desire or impulse.

These are days of tremendous appeals. These appeals are deep and powerful. The Fellowship of Suffering and Service has joined two great causes: overseas relief, through our Methodist Committee for Overseas Relief; and camp activities, through our Methodist Commission on Camp Activities and Chaplains. No one can fail to be stirred by the thought of millions of young men in prisoner-of-war camps with nothing to do but wait; by the picture of highways filled with women and children refugees, making their way as best they can, to escape the horrors of exploding bombs and burning buildings; by starving multitudes made lean and gaunt by no fault of their own, but by the fact of war and destruction; by the going of millions of the young men and women of our homes to the army camps and naval stations, soon to be in the fields of battle, in the meanwhile giving up professions, life-plans, comforts of home, financial security, and many other things to keep for us and other peoples the ways of life which have been handed to us stained with the blood of others. These and other conditions rush into the thinking of all of us today to stir us awake and to action.

The one question that is of tremendous importance is, "What will be the practical results?" Shall we allow these impulses to starve and die or shall we follow them through to the end that something of real helpfulness to these needy people shall be realized? All depends upon this one thing. In fact, the one way to show that we really care is to make possible some relief by some definite gift. This is of vital concern both to the one who has the sympathetic feeling and to those whose conditions call for help.

October 4 is World-Wide Communion Sunday. On that Sunday the people called Methodists will have an opportunity to express thanksgiving and also sympathy by placing upon the altar, when partaking of the Supper of our Lord, a real gift —a sacrificial gift—to be used in ministering to those whose needs are greater than are ours. This is written to ask earnestly that we follow through and give practical expression to our impulses and inner feelings. This day, October 4, should be one of thankful, sacrificial giving by Methodists everywhere.

Let us work, and pray, and give to that end.

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minister stings us at that point where we have been serving the evil one. No, we do not like that. The preacher ought not to talk so plainly, we think. Is it not true that everyone wants his life altered a little? It is fun to have some changes, to break the dull monotony of sameness, just as one likes to alter the arrangement of the furniture. But what about it, when one day God wishes not merely to alter but to remove? And for most of us that is precisely what we need—not some minor alterations but some drastic removals! The habit that is gnawing at the structure of our spirituality, the attitude that is sucking the very blood of our faith—these need to be torn out and placed forever away from our thinking and doing!

Our human nature is intensely fond of half-measures and compromises. We are afraid of absolutes. We are drawn toward God, but we are also drawn toward "the world." We should like to serve God. There are very few men who would not enjoy that. But along with serving Him we should like to serve the world, and we should like to love other gods as well, such as money and honor and fame. We certainly should like to trust our Heavenly Father, but along with that we are unwilling to go the whole way. We will not burn our bridges. We will not refrain from covering our retreat for the hour when our faith may not be very strong.

The other night I was reading the story of young Robert Moffat, that Scottish lad of the nineteenth century who went one night to a Methodist chapel and almost fell asleep because he was so tired from gardening, but the preacher kept talking about conversion, about cl ing one's life and letting God have complete co Robert could not get away from that thought. Go not want just a little of Robert Moffat. He took upon him and took all—and thus follows the life man who answers this divine call, who trudges the dark continent of Africa, serving black men, su ing tropical illness, facing death itself, but all the willing to let God have all. Is it any wonder that a ring thrill swells up within one's heart when one the description of Moffat playing his violin bef crowd of soul-hungry natives, singing,

"Turn us again, O Lord our God, and upon us vouchsafe
To make Thy countenance to shine, and so we shall be

There is still no other way to salvation than th a complete surrender to the call of Almighty God, through the yielding to the complete grasp of the God! And that is altogether true in the time of an quake.

——We think more of our Christianity than w twenty years ago. Then it was something of a mat course or a luxury. We did not really think that i anything to die for. Our fellow Christians in many of the world, ground down by powers that intend terminate our religion, have taught us by their he how precious is Christian faith.—*The Presby Tribune.*

Personal Integrity

The Coin of the Everlasting Kingdom

L. L. DUNNINGTON

ıelley once wrote of the "contagion of the world's slow ı." Young people are naturally idealistic. They are ›-worshipers, and their heroes must embody truth, high ·age, and virile goodness. They love to march in an ny with banners," and the banners must be inscribed ı challenges to all evil, injustice, and hypocrisy wher- found. Then, with the passing of the years, we watch keen, uncompromising young friends gradually get- out of step with the rest of the army. Honor, truth, stedfastness are not as compelling as they had thought. ter all, one must be 'practical' or 'realistic' in this d of world," they say. The "contagion of the world's v stain" is at work.

)eterioration is imperceptible. The stain is indeed slow, for that reason most insidious. This subtle undermin- takes place in the realm of thought because, as Ralph ldo Trine says, thoughts are "subtle, vital, irresistible, nipotent, and according as each is used do they bring ce or pain, power or impotence, success or failure." wn is a state legislator. He gets only a thousand dol- for three months' service, and that isn't much more n expenses. He is put on the liquor control committee, ere he finds that other members of that committee have n pocketing extra "expense" money for years. At first rebels. He won't touch a cent of it. Then the "slow n" begins to make inroads on his incorruptibility; ughts that seem harmless are allowed a brief resting ce in the mind. "Everybody else is doing it; somebody going to take my share of the pay-off if I don't; a man ght not to be expected to give three months' time down e for nothing; I'm a fool if I don't." Gradually the h resolve never to touch a bribe crumbles, and the ning armor of our erstwhile knight is badly tarnished. ter that the "descent to Avernus" is fairly rapid.

Hitler's principal menace is not to human life and perty, colossal though that has been. His main attack been upon the faiths by which men live: freedom, tice, and truth. Take them away, and you have robbed n of the means by which he normally builds integrity o his soul. The awful thing about Hitler and his Nazis not that they are brutal, though they are unbelievably It is that they have used every modern device of paganda to divide and destroy people from within; to stroy the very standards of freedom, justice, and truth. e terrifying thing about them is that these Nazis have me at last to believe their own lies. They have there- re developed what Plato called the "lie in the soul." ey are creating a world in which even they cannot live cause the very basis of integrity and truth is being chis- ed away. This is the unpardonable sin against the oly Ghost that cannot be forgiven, because the soul elf is destroyed in the process.

The Achillean heel that is most to blame for the col- pse of our modern world is the confusion in our minds er what constitutes the basic satisfactions of life. We ave gone astray on what Phillips Russell, in his biog- aphy of Emerson, calls "grubby thing-worship." The Nazis believe that possession of the resources of the whole world by whatever means will bring them glory and happiness. And many of us, perhaps most of us, have sacrificed the high ideals of youth because of our avidity for thing-possession.

We need to fellowship for a while with Thoreau and Emerson. "I went to the woods," says Thoreau in his "Walden," "because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not when I came to die, discover that I had not lived." Out of the solitude of his forest shack he wrote: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." The trouble with most of us is that the speed and confusion and din of modern life drowns out the drummer we ought to hear, and so we go trailing after almost any Pied Piper that comes along.

How many of us these days take the time to be friendly with Emerson? He could teach us a great deal. In twelve years his first book, "Nature," sold five hundred copies. That did not bother him at all. He went right on writing. Knowing his own strength and the Divine Source of his own power, he did not have to have much money or praise. When a forthright address to the Divinity School at Cambridge filled the air round his head with critical brickbats that would have silenced weaker men, he wrote: "I shall go on just as before, seeing whatever I can, and telling what I see." Here is a serenity and indomitable greatness possible only in a man whose wants are simple, and who has not given hostages to material possessions. You cannot buy such a man any more than you could have bribed Jesus to make a yoke or build a house not up to the specifications agreed on.

Have a look at Mark Twain in Paris in 1886. He and his wife are there and find themselves greatly in need of money. They are deeply in debt. He has had two books published, and their sale has been such that publishers are asking him for more and offering him a rate that looks very intriguing indeed. He has on hand the manuscripts of other stories that would net him the handsome sum of sixteen thousand dollars. He has not submitted those manuscripts because he has frankly told himself that they are not quite up to standard. They are not his best. Still, sixteen thousand dollars is a good deal of money. He talks the situation over with his wife there in that dingy little hotel bedroom. They speak of the fine quarters that they could soon occupy with all that money. Then with a toss of his massive head and a determined gleam in his eye, he tears those tempting manuscripts to shreds and burns them in the grate! There is a man whose personal integrity is causing decisions to be made that will one day land him among the great of earth.

Sir Thomas More was an author of note, a master of English style, a great scholar, and a statesman of the first water. His natural gifts and his ability were greater than those of his King. But all these things paled into insignificance beside the one thing that will be remembered as long as men read history. There came a day when

(Continued on page 898)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

"The Spiritual Life"

The indefiniteness and misunderstandings that have long gathered around the words "spirit" and "spiritual" are now resolved by the clearly thought-out statements in Dr. Edgar S. Brightman's new book, "The Spiritual Life."* The chapters of this volume formed the Cole Lectures for the current year at the Vanderbilt University School of Religion. But, as the author suggests in his brief preface, this lectureship provided only the occasion, and not the cause, for this piece of writing. For the book is essentially eloquent testimony by this philosopher concerning the meaning of "the spiritual life" to him personally, and would of necessity have become vocal sooner or later.

One of Professor Brightman's points of unusual strength is his genius for definition. This gift finds exceptional room for play in the treatment of such a theme as this book suggests. He directs attention to the two main aspects of "spirit"—that of power and that of the superhuman. The adjectives that most completely identify it are: conscious, powerful, noble, rich, courageous, free, rational, and personal. The spirit-filled life is one centered about a system of values—personal and social. The possession of a holy spirit in man is evidence of a Divine Spirit with whom he communicates. That Spirit is eternal. This fact, however, does not condemn man to a dead-level experience, but leads to an experience that finds its deepest joy in a constantly rising level of life, a continuous development, an abiding sense of ever-increasing values. In his final chapter the author deals with spirit in terms of individual and social freedom, with pertinent applications to religious, political, and econo issues.

Professor Brightman brings to his discussion a p found acquaintance with philosophy and histor mind unsurpassed in analytical power, and a h warm with his own spiritual experience. He thr light on many questions, such as the meaning of w ship, the tensions introduced by war among freed loving peoples, and the wistfulness behind longing of some for the blessing of the Holy Sp The temper of his thought is well expressed in closing sentences: "The spiritual life is indeed a of struggle, but it is also a life of well-grounded h Hope is grounded in freedom, and freedom grounded in all the high purposes and powers spirit, human and divine. The last word of spiri Victory."

*THE SPIRITUAL LIFE. By Edgar Sheffield Brightman. Abingdon-Cokesbury Press: New York. Price, $2.

Much-Needed Correction

Several times of late, in correspondence and e in print, ZIONS HERALD has been referred to as a "C ference paper." Such designation has come for most part from our friends in the former Metho Episcopal Church, South, who are unacquainted w the history of the HERALD.

The paper was launched in 1823, and for 119 y has circulated not only in New England but also all parts of the world and in many foreign lands now serves the four Conferences of the Boston A and, in addition, has readers in practically every s in the Union. At the present time the HERALD probably the largest circulation in foreign fields any Methodist weekly. Notwithstanding war co tions, it goes regularly into China, India, Afr Great Britain, and other parts of the world. It w however, barred from Japan about a year ago.

At no time during more than a century has Z HERALD been under Annual Conference mana ment. It has been published for more than a h dred years by an independent organization of twe laymen known as the Boston Wesleyan Associati Its policy has always been one of independence, contrast with the officially controlled papers of Am ican Methodism. It would be just as logical to sp of *The Christian Advocate* as the "Chicago *Advoca* as to describe ZIONS HERALD as a Conference orga

"A Sailor's Prayer"

Prayers *for* service men are constantly appearing print these days, but a prayer *by* a service man is somewhat unusual occurrence. Edgar Blake, 3d, writer of "A Sailor's Prayer" (see page 898), is grandson of Bishop Edgar Blake and the son Edgar Blake, Jr., superintendent of Wesley Me rial Hospital, Chicago. The young man, born France while his father was head of the Metho boys' school at Charvieux, attended DePauw Uni sity for three semesters and during the summer 1940 preached in the Michigan Conference. Enlist in the United States Naval Reserve, he is now a h pital apprentice, first class, stationed at the U. S. N Air Station, Alameda, Cal.

SUPERENDURANCE

uman beings are capable of enduring very much e stress and strain than they imagine themselves to bear. We consciously or unconsciously culti- softness. We pity ourselves. We make every rt to protect and defend ourselves against the ıgs and arrows of outrageous fortune."

hysicians know from wide experience how prone ı and women are to give way to imaginary ills. atient is sure that he has a heart affection. He ls everything that he can find dealing with the ject. He thinks of heart failure during almost y waking moment. A sensitive woman keeps ng herself that she is overworked and that worry illing her, until she reaches the stage of nervous akdown. A business man complains of stomach ress and soon becomes convinced that he is a im of cancer. But let some radical change develop he lives of these victims of imaginary ills, or let m face some sudden crisis which shakes them out their morbidness, and they suddenly become aculously strong.

Ve never know how much we can stand until face the test. The soldier, "weak as water" as he rches tremblingly to the front, when brought face face with the charging enemy suddenly displays astounding courage. There is such a thing as erendurance.

From the press of Henry Holt and Company, there just come a book, with the title "The Raft,"* ich is described as "the story that generations of nericans will be telling their children to illustrate n's ability to master any fate." Early in 1942, Amer- ns read with pride and admiration the short news- per accounts of the three Navy fliers who, forced wn on the Pacific Ocean, fought the sea for thirty- ır days while they drifted in a rubber raft without od, equipment, and for some time without clothes, survived to land on a strange shore.

Stated in its simplest terms and shortest form, the ts of this exploit are unforgettable. Robert Trum- ll, an experienced newspaper man who stayed close the fliers during their long convalescence, has writ- ı a noble book which will stand among the endur- g sagas of men and the sea.

The three aviators, fully convinced when forced own from the sky that they would soon be rescued, ere buoyed up by a stedfast hope until a rescue ane flew over their heads and failed to see their little ıbber boat bobbing around on the water. It was a low hour for the drifting trio. Here is the description of the incident:

> The plane came; and went.
>
> We sank back, spent by our futile effort to attract the pilot. Tony and I were facing each other from opposite sides of the raft. Gene sat on the after thwart. He was still gazing hopefully after the speeding scout—now rapidly becoming smaller. Tony was watching me.
>
> For a moment my heart was in the lowest possible depths. I can quote exactly what I said—"Boys, there goes our one and only chance"—for Tony weeks later recalled to me every word. With that single word I almost killed the hope in Tony's game soul, for the time being.

The three men fought the sea,—were overturned more than once,—struggled against starvation, made desperate efforts to protect their bodies against the blazing sun, and valiantly endeavored to fend off the threat of insanity. Here is a picture of just one of the frightful ordeals of the thirty-four days:

> A serious lack was head covering; the sun's rays came down like red-hot corkscrews and cooked our brains. The days were horribly hot. . . .
>
> There was no way to protect our faces. From mid-morning until late afternoon the whole sky was a blue glare of heat which the sun threw back, intensified. At times, when the sea was calm, the rubber raft became unbearably hot to the touch. . . .
>
> We wet our clothes almost constantly. Within fifteen minutes after a good dousing they would be thoroughly dry again. After we had soaked our clothes three or four times they would be stiff as boards from the salt, which added no little to our discomfort. Then we would have to take our garments off and rinse them in the sea to get out some of the salt. It was a tiresome, never-ending chore.

The little rubber boat was constantly beset by sharks. The men lost most of their meager equipment on one occasion when the frail craft was overturned in a high sea. When it rained, the men soaked up the drops with their underwear and wrung the water out again to secure enough liquid to slake their burning thirst. Finally in one upset they lost their clothing. At last, bereft of practically everything, weak and emaciated, they were cast up, after thirty-four days, on the coral island, nearly losing their lives as they rode the reefs.

"The Raft" is a tale of almost unbelievable courage and superendurance. It has all the suspense of a detective story and the inspiration of a fascinating biography. The book needs to be read by all those who think that tire and sugar rationing and meatless days constitute an almost unbearable sacrifice on their part. The story will do an immense amount of good in stimulating the spirit of courageous and determined endurance in all of us.

*The Raft. By Robert Trumbull. Henry Holt and Company: ew York. Price, $2.50.

A Fearless Fighter for Freedom

The Poet Whittier Recalled on the Fiftieth Anniversary of His Death

H. C. LAKE

Although we think of John Greenleaf Whittier, who died fifty years ago, on September 7, 1892, as a quiet, retiring poet who wrote mostly about nature, home life, and legendary themes, in reality his influence was among the most powerful factors for human freedom.

The district schoolmaster, while staying at the Whittier home, read and explained to the boy some of the poems of Robert Burns. John was charmed. He decided some day to give to the world in the form of poetry the Christian ideals with which he had been imbued. When we read the poems of the great American we owe a debt of gratitude, not only to his parents who inspired him to noble ideas, but also to the teacher who led him to express them in the most forcible manner.

The book that the boy knew most about was the Bible. Many times he heard his parents read how Moses had led the children of Israel out of bondage, also the fiery denunciations of the prophets against the evils of their day. Most of his reading was confined to the Bible because of the scarcity of reading matter in the home.

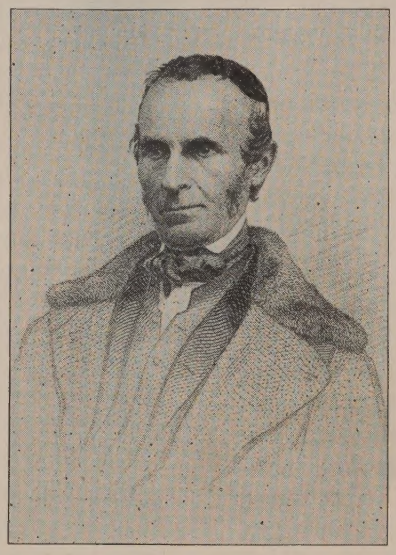
When Whittier was eighteen years of age he sent a poem to the *Free Press,* edited by William Lloyd Garrison. This poem was accepted, as were also about a dozen others that were sent later. When Garrison visited the bashful boy, in the modest country home, a friendship was formed which influenced Whittier to devote the most productive period of his life to the cause of freedom.

His adult life, until the close of the Civil War, was that of a farmer, editor, politician, lecturer, and poet, but he always used his influence in these different positions to aid the oppressed.

During anti-slavery days, Whittier took considerable interest in politics. He was not ambitious to attain office himself, but to elect the best-qualified men. He helped Charles Sumner, who was a strong anti-slavery man, become a United States Senator from Massachusetts; in his poem "Ichabod!" he expressed his views against Daniel Webster for supporting the Fugitive Slave Law. This poem shows how Whittier's words could cut like a knife when he was aroused to action. Here are two well-known lines:

> When faith is lost, when honor dies,
> The man is dead!

John G. Whittier was the outstanding poet who supported abolition. Although his poems continued to appear during the dark days preceding the Civil War, for five years he produced a poem each week designed to strike a blow at slavery. Some of his poems on freedom, which were written under pressure, may be technically faulty, but they never failed to attract attention. Besides his narrative and legendary poems, he wrote beautifully of nature, religion, and other subjects, but his most influen-



JOHN GREENLEAF WHITTIER
1807-1892

tial poems before the Civil War were those designe smite slavery.

In his poem "Barbara Frietchie," which recites deeds of an aged patriot, these lines stand out:

> "Shoot, if you must, this old gray head,
> But spare your country's flag," she said.

Whittier expressed in the most scathing terms denunciation of those whom he felt to be wrong. even the members of the clergy who defended sla were spared. The first stanza of his poem called "Cle Oppressors" shows the tenor of the lines:

> Just God!—and these are they
> Who minister at Thine altar, God of Right!
> Men who their hands with prayer and blessing lay
> On Israel's Ark of light!

"A Song for the Time" gives us a gem that will n lose its luster:

> Come forth all together! come old and c
> young,
> Freedom's vote in each hand and her
> on each tongue;
> Truth naked is stronger than Falsehoo
> mail;
> The Wrong cannot prosper, the Right ca
> fail.

"Thy Will Be Done" reveals Christian fortitude—a shield that tected him in the dark hours of fight for freedom. The following sta reflects the spirit of the poem:

> We take with solemn thankfulness
> Our burden up, nor ask it less,
> And count it joy that even we
> May suffer, serve, or wait for Thee,
> Whose will be done!

What did it cost Whittier to fight freedom? He, like the other social formers of his time, suffered so ostracism and abuse. Most of the p erful journals of his day, which ot wise would have published his poe refused to do so because, to them, poetry that smacked of abolition was taboo; hence, years his poems circulated in less influential jour that were in sympathy with his work. He was mobb his personal property was burned; he received only a dollars for his anti-slavery articles and poems. Whit however, had learned in his Quaker home, where Bible was law, that Christianity was bought with a pr that he must sacrifice in order to help preserve it.

Whittier was glad when slavery was abolished, for always disliked turmoil and strife. Now that he co turn his attention to gentler themes, in 1866 he w his most popular poem, "Snow-Bound," which was widely read that it made him financially independ Here again we see the effects of early home training u the poet. "Snow-Bound" immortalizes the simple, qu

(Contined on page 899)

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by William G. Chanter

e Bible Looks at Religion.

. Religion as Normality.

Lord is my shepherd; I shall not want. . . . He restoreth oul.—Psalm 23:1, 3.

unning all through the Bible is the insistence that a er relation to God is the unescapable condition of a nal life for man. In God and in God alone can be d the spiritual environment which means health and ngth for the human soul. "They wandered in the wil- ess in a desert way; they found no city to dwell in. Then they cried unto the Lord in their trouble, and delivered them out of their distresses. And he led n by the right way, that they might go to a city of tation." Jesus was always teaching the same lesson, man's first need is for God. Without hope and with- God are for St. Paul only different expressions of same meaning, and in the book of Revelation the final ription of irretrievable loss is the grim list of the tual shipwrecks forever cast out of the city of which l is the light and the life.

ow, in an age in which science has emphasized the in which all life depends upon a proper relation to environment, this Biblical idea of religion as adapta- to spiritual environment and therefore as necessary normal living ought to have a strong appeal. For idea of the natural world as a grand system of organ- activity working according to unchangeable laws transformed our lives just because the discovery of e laws has made possible a more and more neatly ulated adjustment of human life to nature, an adjust- t which has meant an increasingly successful enjoy- t of life, so far as the intelligent use of the physical verse can make for the enjoyment of life. The differ- between the comparative powerlessness of the ages cientific ignorance and the magnificent achievements ur day of scientific enlightenment is that where once by means of magic tried to adapt the world to them- es, they now bring themselves and their activities line with nature and her ways of doing things. ely we ought to see that we need to adopt a similar ude to the laws of the spiritual world in which we

ur present deadly plight is due to the fact that we e not done this. Hence, all our vaunted science and eager willingness to act upon our knowledge is worse useless—it bids fair to be the means of our ruin. when preachers talk of forgetfulness of God, and t out how widespread it is, nobody is much impressed. however, the announcement of a wholesale disregard the basic laws of nature was seriously made, there ld be universal alarm rising to the point of panic. the grand stupidity of neglecting the adjustment of to the demands of its spiritual environment is met h the most perfunctory gesture of attention.

his lack of discernment of the importance of our spir- l relationship leads to the most serious results even in the field of human adjustment to nature. For failure to give God His rightful place means that the world of nature is not treated as His creation, His gift to His children for the good of all, but as just so much raw material to be used by each individual to satisfy his selfish desires. This means a brutal waste of natural resources. A truly religious view of nature would set us free from the stupidity that is destroying resources that should be inexhaustible and results in the repellent spectacle of poverty in a world of wealth. A godless world is a mechanical world and is therefore unreal and fantastic. To try to live in it means material as well as spiritual frustration.

In the second place, failure to give to God His proper place means a false view of men and of human relations. For to deal with men without regard to their place in the life of God is to deal with them as less than human. Germany's treatment of the Jews, Japan and her attitude to the Chinese, Russia and the "liquidation" of the peasants who resisted collective farming and of the kulaks who would not be socialistic, are all examples of the fruit of irreligion. Nor can we dare to boast, we who have too often worshiped a false god who was not jealous for the human dignity of Jews or Negroes or of the "heathen" beyond the seas. Normality in human relationships can come only when it is realized that every transaction between man and man involves a third Person who is the God and Father of all men, in whose presence every moment of our lives is lived.

Finally, the neglect of religion means a disordered inner life. That the alarming increase of mental disorders is closely connected with the neglect of religion is clear enough. At long last, modern psychology is becoming aware of the indispensable part played by religion in the achievement and maintenance of mental poise. A rich and well-cultivated religious life bears the same relation to mental health that wholesome living conditions bear to bodily well-being. Most people pay reasonable attention to the elementary laws of hygiene, and because they do they keep well physically. When they neglect a proper adjustment of their bodies to their physical environment they suffer. They suffer also when they run after this or that health fad, advertised as a short and easy road to health for lazy and self-indulgent people. These things are accepted as true, and most people govern themselves in accordance with them. When we are as careful about our spiritual environment, there will be less needless fear, less moral disease, less leanness of soul. There is the true bread of life, to be had for the asking. There is adequate housing for the soul in the Father's house. There is the atmosphere of His free Spirit to be breathed. There is God as our Shepherd, who restores our souls, who leads us "in the paths of righteousness for his name's sake."

There can be no normal life for man without Him. But He is always to be found of those who diligently seek Him.

Gandhi's Ill-Timed Demand

The Status of India, Present and Future

BISHOP JAMES CANNON, JR.

The all-important, indeed the vital matter for the United States, Great Britain and the Dominions, China, Russia, the Occupied Countries of Europe, Africa, indeed for the whole world, including India, is to win the war against the domination of cruel, merciless, brute force which, in its mad lust, is trying to crush freedom of speech, of religion, of the press, and of individual action. One by one, small nations have been attacked, and all freedom of action has been repressed, as far as possible, by concentration camps, firing squads, mass murders as in Poland and Czechoslovakia, the killing of innocent hostages, forced transfer of populations from one country to another, indeed by every conceivable "earthly, sensual, and devilish" method.

Our country shamefully stood on the sidelines while this horrible, unprecedented treatment of innocent, helpless people was being carried on. "Little Americans," isolationists, peace-at-any-price pacifists, have in every possible way tried to keep our country from meeting her obligations, as a great Christian nation, to prevent a continuance of this persecution and murder of helpless and innocent people. The treacherous, unjustifiable attack upon Holland and Belgium in May, 1940, was as a bugle blast, calling upon all the free nations, especially the Christian nations, to declare war for the protection and the rescue of these people, and other threatened nations, from oppression and death at the hands of men determined to destroy liberty and freedom, and to rule the world by brute force, absolutely regardless of righteousness and justice. The Christian gospel declares that righteousness and justice are more precious than peace, and the wrath of God is declared to be against the unjust and the unrighteous. So must the wrath of His children be declared upon the leaders of the "nations which forget God," and persecute and destroy the innocent and the helpless.

The cowardly Neutrality Act, the "Cash and Carry" policy, the futile, disastrous appeasement policy toward Japan, indicated, not only the unwillingness of the United States to recognize its duty, but also a very distressing lack of discernment of the certainty that sooner or later the clash between our country and the Axis powers, including Japan, was inevitable. Some persons who foresaw that, and called for a prompt declaration of war, were denounced as warmongers and as unchristian.

Today the United Nations are at war with the Axis powers, striving to destroy Hitlerism and the policy of the domination of brute force.

The demand from some quarters that the United States shall intervene between Gandhi and his followers and Great Britain seems to ignore, or to brush aside, the facts as related to the present war for freedom. Great Britain has promised dominion status to India at the end of the war, but Gandhi and his followers are endeavoring to take advantage of the great struggle in which the United Nations are joined to defeat those who are trying to destroy the very freedom that Great Britain has promised India. Should Great Britain accede to the demands of Gandhi, it would precipitate a condition of chaos, anarchy, and conflict in India, which would seriously affect the efforts of the United Nations against Japan.

The Gandhi party does not represent United In There are 70,000,000 Moslems, a very small propor of whom are behind Gandhi's demand. There are 90,0 000 Indians under the Government of Indian Prin There are 40,000,000 "untouchables," a total of ne 200,000,000 of the 350,000,000 population of India. yield to the demand of Gandhi and his followers we not bring to India the freedom and the dominion st that Great Britain has promised to India at the end of war. Certainly, the United States Government is not ficiently acquainted with conditions in India, and the sults that would follow the yielding by Great Britai this pressure demand by the Gandhi group (so evide an attempt to take advantage of the present war aga brute force by the United Nations, including G Britain), to warrant any attempt by the United S to intervene to secure favorable action respecting Gand demand, so purposely timed to force favorable action f Great Britain, and yet so ill timed as to produce ch if not indeed warfare, among the people of India.

The United States armed forces are not in India the purpose of defending British imperialism, or of manding that the policy of Great Britain shall be sha to meet the views of certain groups of American opin The whole world knows the promise of Great Br to grant dominion status at the end of the war. In v of the actual facts, that policy seems to be the best at present time. At the end of the war there will be an time to try to secure such adjustments as will satisfy G dhi's followers, the Moslems, and the native princes, today is not the time, and the result of Gandhi's dem is to hinder the war efforts of the United Nations to encourage Japan and the other Axis powers.

COLLEGE CHAPEL BY MOONLIGHT

RALPH F. LOWE

The moonlight glimmers through the branches
Of the trees that shade the college hall;
The western wind makes intermittent music
With the leaves that answer to its call.

The elm trees sway in stately measure,
The maples quiver with intense delight;
Above, where branches give us room for seeing,
Shine stars from depths of distant light.

Great flakes of dark-green ivy clinging
With many a tendril to the chapel wall,
Reflect a thousand tiny silver sparkles
From the moon that shines upon them all.

A Doctor Discusses the Alcoholic

A Calmly Scientific Article for the Drinker and His Family

MERRILL MOORE, M. D.

[Reprinted, with permission, from *Life & Health*, issue of August, 1942]

Kaiden-Keystone

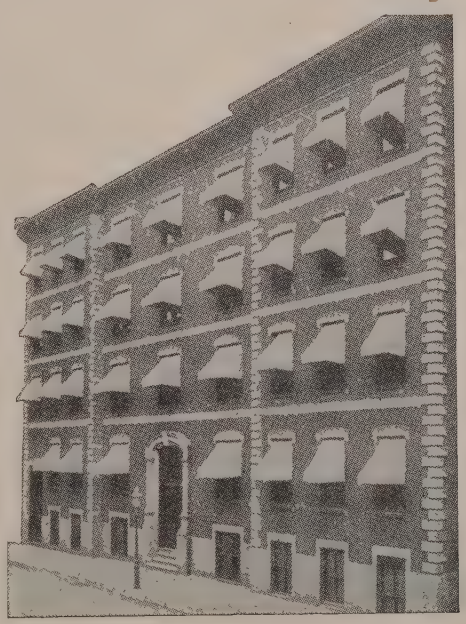
nce upon a time Carrie Nation swung her chet, smashing glass in barrooms, and there the tragic little song "Father, dear father, e home with me now. The clock in the ple strikes one." Getting drunk was con-red funny when Carrie Nation was wreak-her vengeance on drunkards whom she sidered wicked, immoral, and deserving of ishment. But today doctors are learning t the person who drinks too much (annoy-as he or she may be) deserves as much npathy as father's little daughter who was ing to him so pathetically at the barroom r. The alcoholic doesn't drink because he wants to. drinks because he can't help it. Doctors and psycholo-s have now joined the ranks of families, friends, and gymen in trying to help the alcoholic solve his prob-ns.

Ve say "the alcoholic," but there isn't any one typical oholic. Each man who drinks is an individual, with a arate personality and difficulties, just like any non-nker. But there are certain characteristics that have en been noted in alcoholics. Frequently they are par-larly attached to one of their ents, and so may wish that they d never grow up. Frequently they struggling with jobs that are too d for them, or unsuitable for their acities. Sometimes their family is too complicated, or their re-nsibilities are too great for them bear. When their problems weigh heavily upon them, they escape o the often "cheerful" haze of in-ication.

We do not know exactly why men ink in the way or in the amounts at some of them drink, but we now some of the conditions in hich drinking begins, before it be-mes a fixed habit. Those who drink o much may be *tired* at first and ay drink for relaxation, or they ay be *lonely* and drink for com-nionship, or they may be *afraid* d drink for the momentary cour-e alcohol affords, or they may be *happy* and drink for relief and the ief elation a drink can sometimes ovide. Or they may be anxious, epressed, or bewildered, and may rink because all their friends do. Some people are known be unstable, and do not tolerate alcohol very well; their ervous systems do not seem to be able to resist the ffects of alcohol. Some people are more affected by a iven amount of liquor than others. Some people ab-olutely cannot drink at all; in them alcohol acts as a poison, far beyond what is true of its effect on the average person. And some people have what is commonly called "a weak character," and when once bad habits are established, they maintain them in association with drinking and in addition to drinking. They neglect their work, their families, and themselves, or get into situations that endanger themselves or others.

A so-called "normal" man or woman tries to solve his problems in a normal way, by facing them, rather than by running away from them. But the alcoholic is not a normal man; he is emotionally sick, and needs help and treatment like any other sick person.

Unfortunately, alcoholism is not a simple disease that can be cured by taking a pill or two. As our knowledge of the problem stands at present, each case is a separate problem, and needs special care. Unfortunately, there are few clinics to which alcoholics can go to be treated, or from which they can be referred elsewhere for treatment. The proper medical procedure is first to try to find out what is the underlying cause for the patient's drinking, then to see what can be done about it to help the person give up drinking. The drinking itself is not the sickness, but is the symptom of the sickness. It is a warning of a disturbance, just as a fever is a warning of disease somewhere in the body. Sometimes the alcoholic is unwilling to accept treatment, or to admit the need of it. In such cases (as indeed to a large extent in every case) the burden of the problem falls on the family of the alcoholic—mother or father, wife or husband, sister or brother, and, in some cases, on the children.



The Washingtonian Hospital

Boston Institution—of Whose Executive Staff Dr. Moore Is a Member—for the Treatment and Prevention of Alcoholism

There are some simple rules that can be relied upon as helpful in all cases. The first step is for the patient's family to try to realize that the alcoholic is a sick man who needs help and sympathy rather than scolding and nagging.

The second step (*extremely important*) is to see to it at all times that the alcoholic eats enough. It is especially important for him to eat fruits and vegetables. On account of the vitamins and minerals they contain, fruits and vegetables are particularly valuable to the alcoholic. He will probably not want to eat if he is drinking heavily, but every effort should be made to persuade him. If he will eat adequately at all times, he is much more likely to retain a hopeful measure of health. Most of the diseases which used to be

considered to be caused by alcohol now appear to be aggravated by lack of vitamins rather than by too much alcohol. The alcoholic who retains his health is certainly less of a problem to his family (and to himself) than the one who does not, and, what is more important, has a far better chance of being helped to give up his drinking.

A third step is to consider all the other recreations or hobbies, besides drinking, which the patient might enjoy, and to encourage him to pursue any that may be practical. There are hundreds of inexpensive diversions that offer themselves and have been used successfully in reeducating alcoholics (for example, skating, swimming, baseball, wood-carving, skiing, nature study, history, and languages). These sports and occupations, if they can be encouraged, are particularly useful to the type of alcoholic who tends to drink when he is not busy, or when time hangs heavily on his hands.

Nobody knows exactly how many alcoholics there are in the United States. But we do know that the Boston City Hospital, for one example, admits several thousand cases every year who are there as the result of drinking too much. There are few people, if any, today who do not know at least one chronic alcoholic. And as we study these cases we feel now more than ever before the need of understanding them better in the joint effort many of us are making to help prevent this condition that is known to cause so much suffering and expense.

It is not possible to do more than estimate it roughly, but the cost of alcoholism to the commonwealth of Massachusetts and to the city of Boston, for example, probably exceeds one million dollars a year in terms of what it costs to support those suffering from alcoholism in hospitals, jails, houses of correction, insane asylums. This is entirely apart from the time lost from work and the grief and unhappiness to the family of the alcoholic and to the alcoholic himself.

CREEDS AND DEEDS

J. REX SHEPLER

Christianity is not a creed, but a creed is as old as Christianity. When Thomas was struggling to sort out his religious experiences into some dependable pattern of secure belief, Jesus gave him a creed to resolve his uncertainties. "Believest thou not that I am in the Father, and the Father in me?" Jesus contributes to us the power to believe. The very word meaning "I believe," *credo,* has been transferred without change from the Latin tongue to ours. Whatever the form, the disciple of Jesus finds a credo, and is not ashamed to say, "I believe."

The creed gathers worshipers together in a concord of mind and conviction. It gives mental content to Christian fellowship. It stands athwart any tendency to debase worship into mere sentimentalism. Behold, how good and how pleasant it is for brethren to dwell together in unity!

The creed is the least common denominator of faith. It is the crystallized sentiment of that belief which has been found essential by all. Just as friendship requires common ground, common interests, on which it can be based, Christian fellowship must have common ground. Men and women who believe in a personal God, a redeeming Saviour, and a world transformed according to God's will have something on which to rest a truly "common prayer."

The creed is an aid to concentration in worship. It undergirds our aims and delivers us from fears. With it, we feel not alone in our reaction to spiritual hopes a eternal ideals. We know that others like us have an e nest desire for God, and feel its fulfilment in the God our Lord Jesus Christ. We are drawn away from a sense of the peculiar, and more readily feel natural our faith. The "togetherness" of faith brings us w greater ease into the conscious presence of the Divi

Historically, creeds have been a defense against her There was a day when the first use of a creed was to s out the influence of those who would compromise Ch tianity by bizarre notions and doctrines. In those ea times the Apostles', the Nicene, and the Athanasian cre were created. No one fully grasps the significance of th creeds until he thinks of them in this relation. Too however, the concept of heresy is one that we touch a weigh lightly, more often than not with a dash of hum Even so, it is still true that the positive statement of w we believe must exclude other doctrines, inconsistent w our creed, which we do not believe.

The great historical creeds of the early church rem as landmarks. The most ancient as well as the most usa of them, the Apostles' Creed, is not superseded, not c because of its content, but more especially because of pristine origin. A number of excellent modern exam of Christian creeds are now in wide use, and for m people embody their essential beliefs more adequatel

But there is another use of the word "creed" wh is widely current, and against which we may well gu ourselves. The word is often cited to mean only nar denominational requirements. Such reference is a m of some of the more shallow discussions of religion. current astigmatism in the use of the word is evid even in Tennyson's fine lines:

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

With few exceptions, the narrow creedal divisions h little to do with the real state of religion today. need to go back a hundred years to know what it re was for one denomination to isolate itself from anot

One typical example comes from the early mini of Peter Cartwright. Moving into an abandoned f he organized a small church society. Three Ba preachers were then prompted to follow in after h preached the necessity of baptism by immersion, and the erstwhile Methodist society convinced. Cartwr hurried back, stood up as one of the congregation, ing to be received, and was gladly accepted. But when meeting adjourned to the near-by pond, Cartwright fused to be immersed, insisting that his other quali tions were enough; he was denied the right to take c munion, and all but two of the other members dec that what was good enough for him was good eno for them, and stood with him and the Methodist doct

Fortunately, such a process of proselyting out of for doctrine is chiefly a thing of the past. Most peopl not know what the original differences between the nominations were. There is free communication betw nearly all Protestant bodies. Action on national issu vested in a Federal Council, which in turn is part of World Council of Churches. The admission requirem of The Methodist Church, for one, are as broad as be conceivable without surrendering the basic Chri convictions.

It is only fair to employ the word "creed" in its f more fundamental use—not in the narrow sort spoke derogatory vein. Words have a tendency to be vulgar and a good word deserves to be respected for the h

se to which it can be put. The easy reference to "the s," often heard, indicates ignorance on the part of peaker concerning the true nature and function of hurches which are thus referred to; it likewise sug- a lack of any very profound adherence on the speak- part to any creed of his own. Every man has an er to the question "Believest thou not that I am in Father, and the Father in me?" The answer may be , bad, or indifferent. But we must have some atti- and therefore we must have some creed.

ere remains this to be said, that a creed can become tch, and be allowed to take the place of living. Creeds n deeds. Athanasius wrote a creed, but he went into aves of the wilderness because of what he believed. acked up his faith with his life. The creeds we use call for new deeds to confirm them.

e believe in God the Father, whose will is ever ted to His children's good. We believe in Jesus Christ, romise of our deliverance from sin and death. We ve in the Holy Spirit, whereby we find strength and in time of need. We believe that our faith should fest itself in loving service, to the end that the king- of God may come upon the earth. Here in brief creed, but it is not all. Christianity is a personal at- nent. A personal allegiance to Christ is what makes creed live in our hearts. John Oxenham has expressed

> Not what, but Whom, I do believe!
>
> . . . . . .
>
> For Christ is more than all the creeds,
> And His full life of gentle deeds
> Shall all the creeds outlive.
> Not what I do believe, but Whom.

elievest thou not that I am in the Father, and the er in me?" Our faith is in a person, the Supreme on. The loyalty of a man to his brother, the faith of in his father, the affection of a child for his mother, vonder of the observer under the stars—these things more, directed toward One, supremely qualified to bit the best in men in the light of God—such is our hment to our Lord. Without this, the creed is not gh. With it, the creed is the anchor of faith, and we mpelled to live it out again, reclaiming its truth by affectionate service of Him, but for whom it could have arisen.

RURAL-CHURCH RESPONSIBILITIES

Rockwell C. Smith

o know the function of the rural church in its com- ity, we must know the problems and the resources of social framework within which the church functions. ural society is not homogeneous, but is characterized vide differences and variations. Differing types of culture produce differing community problems and ionships. The social life of the cotton farmer differs cally from that of the dairy farmer, the wheat-grower, he tiller of irrigated lands. Rural society is not of a e; it is a variegated patchwork of cultures. Accord- y, generalizations growing out of one man's experi- are doubtless untrue of all rural life. For this reason, l pastors ought to exercise discretion in disregarding rts of trends in rural life contrary to their experi- . The trends separated here may not be universally .

ll rural societies have certain basic traits in common, ever, as contrasted with urban societies. In rural society, the family is the social unit. Contacts with other human beings are not segmental, but involve the whole of the interacting personalities. Group life is based to a great degree on locality and kinship. Economic life involves a relatively large measure of self-sufficiency and independence. Social control rests upon custom or direct action. These traits or qualities give the style or atmosphere which we recognize as rural in cultures otherwise far apart. A marked change in any of these characteristics would involve a change in the distinctive atmosphere of rural life.

A significant long-time trend in rural life is the loss of the ownership of the land by the man who operates it. Since 1880 the percentage of equity in land owned by the man operating it has consistently declined. The working farmer has seen the land taken away from him by forces that he has not understood or been able to master. The farm boy has been unable to accumulate sufficient capital to purchase a farm. Perhaps he has taken over the family place, mortgaged it heavily to pay off the claims of brothers and sisters, and then spent his life in a ceaseless struggle to keep his equity in the property. Whatever the cause, for about three generations farmers have been losing their land. The rate of loss has been the greatest on the best land. If present rates continue unchecked, the ownership and the farming of the land will soon be completely divorced.

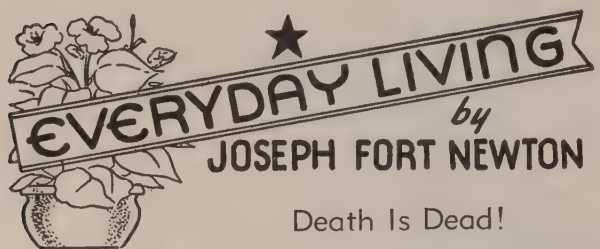
The land itself has been losing its wealth. One-crop farming, improper methods of cultivation, neglect of soil building, non-crop rotations, cultivation of steep slopes, draining of swamp lands, planting of natural grass lands in the high plains—these and other practises have resulted in soil erosion and depletion. Although some practises are due to ignorance, more may be traced to a pressure on the farmer to squeeze the last cent of income from the soil; but all too many are due to the apathy and frustration of the renter, a farm laborer who finds himself always working for someone else. When a man no longer owns and controls the land he operates, it is difficult to achieve a vital and conserving relationship to the land that maintains the soil wealth and keeps the soil on the land. A man must be building for a long time of tomorrows if he is to be so motivated as to prefer ultimate soil conservation to a quick and present profit.

There has been a constant loss of men from the land. Sold out, starved out, blown out, tractored out, people have moved across the face of America without home and community or even friends save among themselves. Migrants, we have called them—men lost to the land, desperately seeking standing room and living room on the soil again. They ask only that the richness of their lives be applied to the richness of the earth. Thus far our social order has succeeded increasingly in separating men and land to the detriment and destruction of both. Even where the migration has not been forced, when it has been the eager rush of youth to the city, it has resulted in a devastating loss to the rural community. The best human products of rural life have again and again been lost to rural communities.

Finally, there has been a loss of social standards and social culture. Rural communities have seen their excellent schools, churches, and other agencies of community fellowship lost just as land and men have been lost. The Federal Government, coming into such a situation, has offered needed economic relief. The good intentions of leaders in the several federal agencies are not to be questioned. Sometimes relief funds have been supplied at

level and in terms that destroyed community standards and made the old community controls obsolete and void. In the end, not only land ownership, land wealth, and man power but the social order itself has been lost.

All these losses tend to undermine qualities that we have listed as creating the rural atmosphere. Lost land, lost soil, lost men, lost order—all undercut the solidarity of the family. They tend to thrust rural persons into the maelstrom of our urban segmentalism and materialism. They dry up the local resources of social adaptation and growth. It is against this tragic background that the church must undertake its universalizing task—The Rural Church.



Death Is Dead!

"Two sayings you quoted recently have done me no end of good," a reader writes in a lovely letter. "Often one wonders whether you know, or can guess, what those little talks do for all sorts of people.

"The first saying was from a great man of France: 'I accuse myself for having in my own heart allowed the dead to die.' And that is just what I had done, to my utter desolation, since Mother went away.

"Then, later, you added the words of Laurence Housman: 'Think of the dead in your joy.' Not to kill our joy, as he explained, but to link our lives with those gone before, in joy and not in sorrow alone.

"In other words, to share our joy with them; and not think of them always in the sweet and awful sadness of the grave. Really to believe in the immortal life, and practise it, not just believe we believe it.

"To tell the truth, this thought opened a window in my heart which had not been opened before. It let in a new light; it altered my inner attitude and outlook—it has made a great difference to me.

"It is just a slight change in my way of thinking—yet it means a new joy, a sense of companionship, a loss of loneliness, beyond the power of words to tell. It is in no sense morbid; it is healing.

"It has given me a new sympathy with the disciples of Jesus, who had such difficulty in realizing that He was risen indeed—even when He stood before them in a room closed and barred by fear.

"In their minds He was still wrapped in graveclothes, and death was such a dreadful, final thing, in spite of what He had taught them again and again. His words have been in my mind too; now they are in my heart."

How often it is so! We try to believe, and think we do believe, a truth; then, suddenly, we realize it vividly, in a flash, and it is like a light turned on in a dark room; the truth sets us free.

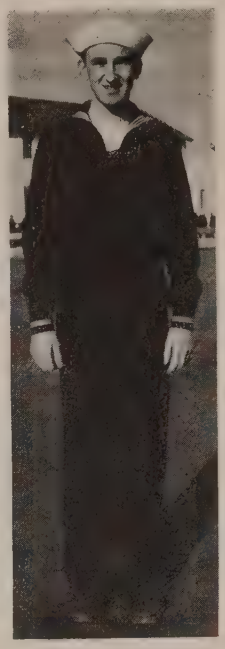
Once we realize the truth of the immortal life, and know how to use it, as my reader has learned, then death is dead—the senses no longer crush us with their heavy weight; life becomes the great reality!

To many who walk the sorrowful way, such a letter ought to bring help, hope, healing—it is as we think in our hearts!

A SAILOR'S PRAYER

EDGAR BLAKE, 3D

Our Heavenly Father, Creator and Keeper of all we pray that Thou wilt protect us this day. We ask Thou wilt watch over our mates on the seas. Protect from the stormy water and th of the enemy who do not b in the teachings of Thy Son. tect our shipmates on the s that they may be free from all and corruption.



EDGAR BLAKE, 3D

Our Father, watch over our ones we are leaving behind. they realize that we are fig not only to keep the enemy our shores, but a war to pr Thee and Thy Son, Jesus C our Lord and Saviour.

Father God, guide and protec President and the members of gress. Grant that, whatever th it may be for a better Navy quick victory, not only for this nation of ours, but for all n that are fighting this day in name.

Father, answer this our praye the petitions of our shipmate ask it in the name of Thy Jesus Christ, the Prince of Peace, our Lord and Sa Amen.

Personal Integrity

(Continued from page 889)

Sir Thomas was called upon to choose between sta by his conscience or his King. Henry VIII dem that his cabinet ministers should recognize his ma with Catherine as illegal. Sir Thomas, the King's est official, believed his Sovereign's marriage to be and therefore refused to vote with the other min Though he stood entirely alone on the issue, Mor "no." Influential friends pleaded with him. The scolded and threatened. But More stood like a against them all.

During the months of his confinement in the T when he was weakened by lack of exercise and food, word was sent to him several times that a "yes" would effect his instantaneous release. His a was always a thundering "no." He would rather l head than dishonor his conscience. On his way place of execution, he looked at the hooting mo the boot-licking sycophants of the King and said, "" God the field is won." His integrity of soul was thing he could take with him. He thanked God was intact.

I have often wondered what kind of experience it be to talk with those who have departed this worl "life's fitful fever" is over. Jesus had that experience His death on the cross He "preached unto the sp prison; which sometimes were disobedient, whe the long-suffering of God waited in the days of . . . " They had been in prison a long time, an evidently felt that the time had come to talk wit once more about truth that is eternal. Surely He

ave done so, had there been no further opportunity em to take a different road. While on earth Jesus aid: "Fear not them which kill the body, but are le to kill the soul: but rather fear him which is able troy both soul and body. . . . " There is no reason ieve that His message would need to be changed much for the souls in prison. But how differently of them would react to that message after a few ed years to think over the mistakes made on earth! much more valuable would seem the personal in- y that was so easily and thoughtlessly exchanged mess of pottage!

cant or die!" they said to the venerable Polycarp early days of the Christian church. There was no tion. "Eighty and six years have I served Christ, He has done me no harm: how could I now blas- e my King who has redeemed me?" Integrity of The coin of the Everlasting Kingdom! "For thine kingdom, and the power, and the glory," forever orever. Amen.

SERVICE MEN AND THE CHURCH

ROGER J. SQUIRE

military authority recently stated that our present plans take full cognizance of the last war's mistakes. about the present plans of the church? One past ness may not yet be substantially corrected. This ness was the tenuous tie between the church and ervice man with the result that few war veterans returned to active church membership.

fore a year has passed, some churches will find nearly hird of their male membership in the armed services. nteen per cent of the men in the writer's charge have lready. It is imperative that we give serious considera- to this unprecedented situation.

the first place, we want the church-related service to maintain a genuine sense of membership in the fellowship. Even after a year in Australia, he is not e classified as a non-resident member. The well- pped chapels at military establishments are assets lid not enjoy the last time. Such a house of worship, ever, remains an interim church.

hen the men come home, we do not want them to that some new veterans' organization will alone pro- a channel for their service and interests. They will not e back to a church in which they have lost a sense of iance.

he preliminary step toward the realization of our ctive has been taken by many churches by means of espondence. One hopes that ministers and congrega- s will not weary of sending letters to their service as the months pass.

ecently, another step has involved sending religious ature. *The Upper Room* in special envelopes is avail- . The Board of Lay Activities has contributed a help- tract entitled "When Temptation Comes." Religious klies such as ZIONS HERALD are finding their way to men. Each such gift strengthens the bond.

the second place, we want a practical way for the vice man to continue sharing responsibility for the l church. The war does not abrogate the common that lack of interest is in proportion to sharing the d. We recognize the sacrifice entailed by serving in armed forces. Nevertheless, we ought not to dis- rage possible avenues of reciprocity between the rch and the service man. The local church prays for the men away from home. May they not find spiritual fellowship in praying for the folk and church at home? The church sends gifts to the men. May they not be entitled to send some financial contribution, however small, for the work of the church? One sailor enclosed a few dollars in a letter to his pastor with this pertinent comment: "Why shouldn't I continue to support my church when many of buddies throw away their money on beer and women?"

The third objective is the creation under the supervision of the pastor of some sort of supra-fellowship composed of the church-related service men. Let each be given the names and addresses of fellow church members in service. The experience of war-time military life cannot be fully appreciated by the local congregation. Certain needs can best be ministered unto by comrades-in-arms. This pastor received three letters in a single week from widely separated areas. Each presented a spriitual need. The pastor's replies could be understandingly supplemented by other members in service. An analogy to the philosophy behind the group known as "Alcoholics Anonymous" will, I trust, not be misunderstood. It is the fundamental idea that those passing through a given crucial experience are more helped by mutual efforts than by outsiders. When the war ends, such a group, if effectively successful, ought to find a place in the home church.

The foregoing sketchy outline must be implemented and adapted to each local church. By the grace of God, let us be determined that the stars on our service flags shall not represent spiritual casualties when peace comes again.

A Fearless Fighter for Freedom

(Continued from page 892)

God-fearing life of a Christian home where he first learned that every human being is God's creature and must be so regarded. Few men who have attained greatness turned their thoughts as frequently to the old home as did John G. Whittier. This nostalgia crops out in many of his poems, but it is especially evident in "Snow-Bound." The Christian principles that were deeply implanted in the Whittier home became the guiding star of his life.

Whittier won fame as a poet of nature, home life, religion; his Christian hymns are still popular, but many of his admirers, for example his biographers Albert Mordell and Francis H. Underwood, believe that his greatest contribution to humanity resulted from his labors for freedom. Underwood says, "Whittier's life and labors have been devoted chiefly to the cause of freedom and the brotherhood of man."

——In my judgment, we might well in this day return to ways of strictness instead of our boasted "breadth." If we try always to be "broad" we may only end in being shallow, and it would be better to be deep even if it meant being narrow. I feel that in face of the laxities of our day we might well call for a certain rigidity. At least we might make more demands on our own church people. We should be right in accord with our tradition, for example, if we insisted that public worship is not a matter of inclination for church members, but an obligation. We need not condemn people who play tennis on Sundays if we say that for Christians there are far more important things to do on the Sabbath day. In the long run, we shall not be the less respected if we stand by our own distinctive way of life whatever may be the views of the majority.—S. MAURICE WATTS, in *The Christian World,* London.

Rev. William R. Leslie will enter upon the twenty-second year of his pastorate at St. Mark's Methodist Church in Brookline next Sunday, September 20. His anniversary sermon will be on the theme "Perennial Power for New Offensives." The new director of music, Siebolt Frieswyk, will conduct the two newly organized and enlarged choirs. The organist, Herbert Irvine, will give a meditation on the organ and chimes for fifteen minutes preceding the service. The assistant pastor, Rev. James Herbert Laird, who has recently returned from Alhambra, Cal., with his bride, will assist in the service.

Professor Edgar S. Brightman of Boston University read a paper recently before the third annual Conference on Science, Philosophy, and Religion held at the Faculty Club of Columbia University. Presiding over the session, which dealt with the problem of an objective basis for value judgments, was another Methodist scholar, Dr. F. Ernest Johnson, executive secretary of the Department of Research and Education of the Federal Council of Churches.

Lieut. Irving M. Heath, son of Rev. and Mrs. George E. Heath of Worcester, was united in marriage to Miss Rachel Waltz of Arcadia, Ind., September 5, at Pine Camp, N. Y. Dr. Heath performed the ceremony. The young couple will make their home at 615 State Street, Carthage, N. Y.

Bishop Ralph S. Cushman of St. Paul, Minn., is coming to New England next week to deliver the evening evangelistic address at five District Conferences of the Boston Area—Boston, Worcester, Springfield, Lynn, and Norwich. Evening speakers scheduled for other District Conferences of the Area are Rev. H. Daniel Hawver for New Bedford, Rev. Earl E. Story for the Northern and the three in Maine, and Rev. Arthur Hopkinson for the Southern. Bishop G. Bromley Oxnam and Dean Robert Guy McCutchan are participating in every one of these gatherings, and Rev. Harry A. Hanson is speaking at all but the Worcester meeting.

The death of Rev. William D. Woodward, a long-time member of the New England Southern Conference, occurred September 2 at his home, 121 Hollister Street, Manchester, Conn., following a heart attack. Mr. Woodward was eighty-three years old and had been retired since 1927. He is survived by his widow, two sons, Alvah Woodward and Rev. Truman H. Woodward, and a daughter, Miss Ethel Woodward. Funeral services were held from the Manchester Methodist Church on Sunday, September 6. A more extended notice will appear in a later issue of the HERALD.

G. Vaughn Shedd, Jr., son of Rev. G. Vaughn Shedd, pastor of First Methodist Church, Melrose, and Mrs. Shedd, was ordained on Sunday evening, September 6, in the Melrose church. He had previously been received on trial in the Wisconsin Conference and elected to deacon's and elder's orders under the missionary rule as a candidate for the chaplaincy. Bishop G. Bromley Oxnam conducted the ordination service, assisted by Bishop Edwin H. Hughes and the candidate's father. A brother and a sister, Calvin Shedd, soloist, and Millison Shedd Easton, harpist, also had a part in the program, and Dr. William L. Stidger preached the ordination sermon. A graduate of DePauw University, Mr. Shedd received his degree from Boston University School of Theology, *magna cum laude,* in 1941. He studied in Buenos Aires last year as Frank D. Howard Fellow of the School of Theology. Following his ordination, Mr. Shedd left for Washington to appear before the Methodist Commission on Chaplains as the next step toward securing appointment as chaplain in the United States Army. He is now a member on trial in the New England Conference, having been transferred in from the Wisconsin.

Mrs. Alfred Noon, whose eighty-eighth birthday falls on Friday of this week, September 18, will that afternoon, from two until five o'clock, greet any of her friends who may call at the home of her son-in-law and daughter, Dr. and Mrs. Elmer A. Leslie, 228 Mason Terrace, Brookline.

Rev. and Mrs. Ray Stevenson are now living at 25 Crescent Avenue, South Portland, Maine. Mr. Stevenson is pastor of People's Methodist Church, South Portland.

Announcement of the death of Dr. Francis D. Blakeslee, ninety-six, in Los Angeles, Cal., appeared in the press during the week-end. The HERALD is holding its tribute until further details are received.

Rev. and Mrs. C. M. Lacy Sites of Foochow, China, attended the morning service, Sepetmber 6, at Pleasant Street Methodist Church, Brunswick, Maine, the source of Mrs. Sites's missionary inspiration as a girl in Brunswick. At that service, Mr. Sites presented an interesting account of the work in China.

Bishop G. Bromley Oxnam announces the transfer of Rev. Everett E. Jackman from the New England Conference to the Nebraska Conference. Mr. Jackman, who has served St. Paul's Church, Lynn, since 1937, will become pastor of Hanscom Park Church, Omaha, October 11. Another announcement by Bishop Oxnam is the transfer of Rev. E. N. Beers from the Troy Conference into the New England, and his appointment to Oxford, effective October 1. Rev. Harry A. Hanson is supplying at Oxford during September.

In the death of Francena Barber Poore, which occurred September 4 in St. Petersburg, Fla., ZIONS HERALD has lost one of its long-time readers. Mrs. Poore came from an old New Hampshire Methodist family, and her parents took the HERALD before her. She was brought up close by Hedding Campground and was educated at Tilton Seminary. Her husband, Eben Poore, died about five years ago.

Bishop and Mrs. Edwin F. Lee are residing at the Hotel Seneca, Chicago, Ill. Because of their enforced evacuation from Singapore, Bishop Lee has established an office at 740 Rush Street, Chicago, and has chosen this location because of the convenience of travel throughout the church. He has been carrying a heavy schedule of speaking engagements and is continuing visits to a large number of Annual and District ferences. At the request of the Meth Commission on Chaplains, Bishop Lee cause of his service in World War I, is ing a number of army camps. These d with a number of engagements outside cl circles, have made heavy demands upo time. He reports a very gratifying in in the enlarged mission program which be presented to the church immediately the cessation of hostilities.

The death of Mrs. James N. Seaver, of Rev. James N. Seaver of Henniker, N occurred Saturday, September 12, at home in Henniker, after an illness of se months. The funeral service will be on day of this week at two o'clock. A detailed account will be published in a issue of the HERALD.

Rev. Harry A. Hanson and family, recently returned to this country from have taken up their residence at 31 B Avenue, Newtonville. Mr. Hanson pla resume his graduate work at Boston versity looking toward the doctorate of losophy. He will also be speaking in b of India and the missionary cause.

Mrs. P. M. Spurrier, wife of Rev. Spurrier of Middleboro, district superi dent of the New Bedford District, has called to Ohio by the death of her fa Rev. J. W. Dowds, a retired member o North-East Ohio Conference. Mr. D was formerly superintendent of the bridge District, and had been a memb the board of trustees of Ohio Wesleyan versity. A son, Lowell A., resides in C land.

Dr. William L. Stidger of Boston Un sity School of Theology will preach at ley Methodist Church, Framingham, Sunday morning, September 20, on "B Still Are Being Born," and baptize the i son of the pastor, Rev. John H. Lavely, Mrs. Lavely. The Stidgers and the c paternal grandparents, Professor and Horace T. Lavely, are friends of long s ing, having been at Allegheny Colleg gether.

President James L. McConaughy of leyan University was granted leave o sence for the college year by the boa trustees, meeting in New York on Thu of last week, that he might accept the dency of United China Relief. The Wes board immediately elected Dean Victo Butterfield acting president for the co year.

Dr. Charles S. Macfarland, general tary emeritus of the Federal Counc Churches, underwent a major operatio the Orange Memorial Hospital, Or N. J., on Tuesday of last week. It wa third time since June that he had subm to surgical treatment.

Rev. J. Kirkwood Craig has returne his pulpit at Franklin, N. H., after a sence of three Sundays on account of a s case of shingles on his right arm and s der. In his absence the pulpit was sup by Rev. Ralph W. Wott of Frostburg, Rev. J. Osbourne Crowe, Congrega minister of Tilton, N. H., and Rev. W J. Malvern, a retired Baptist minist Franklin. While still unable to do ful duty, Dr. Craig is filling his pulpit, co ing the mid-week services, and officiati

nerals and marriages. His most recent ng was solemnized with the couple ng beside the minister's sick-bed.

Anna Lulu Golisch, missionary on gh from the Central China Conference, ddenly as a result of a paralytic stroke gust 31 in Los Angeles, Cal. Interment the family cemetery plot at Afton, Miss Golisch, who had been in the States since 1941, first went to China 8. She had been engaged in evan- work in Nanking and had taught in the Hwei Wen Girls' School.

Grace M. Williams, director of relig- lucation and music at First Methodist n, Syracuse, N. Y., for the last six nd previously at College Avenue Meth- Church, Somerville, Mass., has accepted itation to become director of religious ion at the Morrow Memorial Meth- Church in Maplewood, N. J. This has the largest church school enrol- in the Newak Conference. Miss Wil- begins her new duties on September . C. R. Prewitt is the pastor of the .

and Mrs. Edward H. Redstone have a home address—77 Cloverdale Road, n Highlands. Their son-in-law having nto the service, the two families are dating for the duration.

the 151 United States Army chap- who received diplomas September 5 the successful completion of their at the Chaplain School at Harvard rsity, 26 were Methodists. Their names : James B. Ansley, Johnson N. Armit- Howard W. Bacon, Paul A. Barker, C. Bean, Lyle L. Burdick, Edwin C. n, Grover Chapman, Lamar S. Clark, D. Copley, Roy Harvey Cox, Sidney umpton, Laurence R. Davis, George , R. H. Gross, Allen L. Johnson, Har- Millard, Lawrence G. Miller, T. Her- linga, Milo M. Mook, Harmon David ; Herbert G. Null, Joseph T. Riley, nce C. Upton, Arthur S. Ward, James nder.

mon Theological Seminary, Atlanta, egins its sixtieth year of service on Sep- r 22. Faculty additions are as follows: Mary DeBardeleben, professor of relig- education and head of the Woman's tment, and Professor A. W. Loos, spe- cturer in the Department of Christian ne. Miss DeBardeleben received her or of arts degrees from the University bama and Teachers College, Columbia rsity; her master of arts degree from dy College, and has done graduate in Boston and Chicago universities. omes to Gammon from the School of on of the University of Oklahoma. ssor Loos received his academic train- t Carleton College and Andover New- heological School, and the doctor of phi- y degree from the University of Edin- . He is at present a professor of philosophy in Spelman College. President Willis J. King of Gammon has just completed ten years of service as head of the seminary, and is receiving congratulations from many quarters for his leadership in the school during this period.

Methodists have responded to the pleas for increased giving to World Service with a gain of 19.94 per cent for the first quarter of the fiscal year, ended August 31, over last year. Total giving for the three months was $413,570, an increase of $68,768, it has been reported by Dr. O. W. Auman, treasurer of the General Commission on World Service and Finance. Contributions in August produced half of the gain, with a total for the month of $135,212, as compared with $100,747 in the same month of 1941.

People from all walks of life and of all religious faiths packed the Methodist Church in Danielson, Conn., to capacity on Labor Day afternoon for the funeral service of Nathan D. Prince, prominent Methodist layman, whose death was announced on the editorial pages of last week's HERALD. The service was conducted by Rev. Earl E. Story, district superintendent of the Norwich District, and Rev. Charles X. Hutchinson, Jr., pastor of the church. Floral tributes from friends across the nation made the church a veritable garden. Interment was in the Westfield Cemetery in Danielson, and Rev. Albert Abbott, former Danielson pastor and present pastor at neighboring Gales Ferry, read the committal service.

An estimated $500,000 is left to the work of "preaching and promulgating of the complete gospel of Jesus Christ" by the terms of the will of Edgar V. Moorman of Quincy, Ill., whose death was noted in the HERALD two weeks ago. The estate is valued at nearly $1,000,000. Family bequests include one third of the total to the widow, $50,000 each to three daughters, and $10,000 each to two sisters, with the residue going to the gospel work, to be administered by the Layman Trust for Evangelism, formed in 1938 for the extension of Christian teachings. The will stipulates that this residue shall not be held as an endowment, but must be spent within twenty-five years, one third through The Methodist Church and two thirds "along interdenominational lines."

With Our Writers

MADELEINE S. MILLER, Brooklyn, N. Y.; poet and author, wife of Rev. J. Lane Miller, pastor of Hanson Place-Central Methodist Church.

WILSON O. WELDON, China Grove, N. C.; minister of First Methodist Church.

BISHOP WILLIAM W. PEELE, Richmond, Va.; resident bishop of the Richmond Area.

L. L. DUNNINGTON, Iowa City, Iowa; pastor of First Methodist Church; formerly of Endion Church, Duluth, Minn.

BISHOP JAMES CANNON, JR., Richmond, Va.; a vigorous writer on live questions.

RALPH F. LOWE, Madison, Maine; a Methodist minister who likes to turn his hand occasionally to the writing of verse.

MERRILL MOORE, M. D., Boston; associate in psychiatry, Harvard Medical School; director of research, Washingtonian Hospital.

J. REX SHEPLER, Jamaica Plain; pastor of St. Paul Methodist Church.

ROCKWELL C. SMITH, Evanston, Ill.; assistant professor of rural church administration and sociology, Garrett Biblical Institute.

ROGER J. SQUIRE, Miami, Fla.; pastor of Rader Memorial Methodist Church.

GEORGE B. AHN, JR., Chicago, Ill.; manager of Methodist Information at Chicago.

Call for Chaplains

[By telegraph]

Methodist Commission on Chaplains, meeting in Washington September 9 to 11, greatly encouraged over present response of our ministers for chaplaincy. At this meeting more than 100 Methodist candidates examined and given ecclesiastical endorsement. By January 1 imperative we have 1200 chaplains in Army and marked increase in Navy. Age limit extended and slight modification in educational requirements made possible procuring of candidates in larger numbers than previously. We must have full quota by January 1. Bishops, district superintendents, and pastors earnestly urged to cooperate with Methodist Commission for procuring our full quota of best-trained men by that date.

A. W. LEONARD, Chairman.

Missionaries—Latest News

An American army transport, returning to the United States from a port in India, brought home six Methodist missionaries,—two who had served in China, two from India, and two from Malaya,—landing them in New York on September 8. They are all on regular or overdue furlough.

Professor and Mrs. Earl L. King were the India misionaries on the transport. Professor King teaches religious education at Leonard Theological College, Jubbulpore, and Mrs. King is an expert teacher of handicrafts at the college and before groups of teachers.

Rev. and Mrs. Charles D. Patterson are on furlough from Penang, Malaya, and from India. When hostilities broke out in the Far East, Mrs. Patterson and her two small children were in Burma, where the children were entering school. Unable to stay in Burma or to return to Malaya, Mrs. Patterson and her children joined others going to Bombay, India. Mr. Patterson, meanwhile, was in Singapore with Bishop Edwin F. Lee and other missionaries. Just before Singapore fell, he managed to find passage on a boat that took him to India and his family. The Pattersons and their two children will spend some months in Ohio. They hope, eventually. to resume missionary work in Malaya.

Rev. Earl R. Hibbard, who for years carried on an evangelistic ministry from Tientsin, North China, and more recently served in West China, and Paul P. Wiant, missionary-architect, formerly of Foochow, both arrived to rejoin their wives on furlough in America. Both have interesting stories of getting from Occupied China to Calcutta and Bombay—sometimes in the midst of great peril—to join missionary groups in India and finally find a vessel headed for America. They hope soon to return to China.

BOSTON AND LYNN DISTRICT YOUNG PEOPLE AT ASBURY GROVE

EIGHTH ANNUAL CHRISTIAN SERVICE INSTITUTE

Asbury Grove Week

Asbury Grove campmeeting assembly, the last for the season of the annual gatherings so well known in New England, this year exceeded in many respects the highest hopes for its success in its series of meetings, which were held from Sunday, August 30, through Sunday, September 6. Rev. L. W. C. Emig, superintendent of the Lynn District, presided at the services during the week, this being his last year as the district leader. Rev. William Gunter of the Boston District, because of critical illness in his family, found it impossible to attend during the first part of the week, but was present during the closing days. Boston and Lynn districts share this program jointly.

An attractive group of preachers accounted for the excellent attendance during the week. Beginning with the opening service on Sunday morning, August 30, and continuing all through to the last, the attendance greatly exceeded that of recent years. Dr. John E. Charlton, formerly of Wesley Church, Salem, and well known at Asbury Grove, brought the first message. Dr. Raymond H. Huse of Syracuse, N. Y., a favorite campmeeting preacher, was heard Sunday afternoon and evening of the opening day, and spoke every evening during the week to constantly increasing congregations. Appreciative audiences gathered each afternoon but one to listen to the stimulating messages of Mrs. Irene Ihde of Paterson, N. J. Tuesday afternoon was given over to the Woman's Society of Christian Service, in charge of Mrs. Harry T. Turner, Mrs. J. E. Davison, and Mrs. Albert S. Ritchie.

Dr. Halford E. Luccock of Yale Divinity School was the preacher at the morning and evening services of the closing day, September 6; and in the afternoon, Bishop G. Bromley Oxnam, resident bishop of the Boston Area, addressed a large outdoor congregation. Music at the services was provided by Muriel Thorley, Raymond Eaton, and a young people's Institute choir directed by Rev. Clarence A. Morrill of Medford. Mrs. Della Hart Macomber again served as pianist for the week, and on Saturday evening presented an excellent musical program of entertainment.

Paralleling these services, and coordinated with them, was the Eighth Annual Christian Service Institute. In common with all other New England Conference institutes this year, this one enjoyed a larger enrolment than previous sessions. In the senior division, 92 were registered, with 22 enrolled in the intermediate division, and 20 in the children's division. Rev. Daniel A. Thurston again served untiringly as the dean, with Mrs. Arthur A. Pitman as dean of girls, Mrs. Clarence A. Morrill as acting registrar, and Miss Winnifred Burke as office assistant. Rev. Arthur B. Oot as business manager made all comfortable. Faculty included Rev. Newell S. Booth of the Belgian Congo, Rev. E. P. West, Rev. Elmore Brown, Rev. John E. Collier, Rev. Wilbur C. Ziegler, and Rev. Clarence A. Morrill. Project groups were directed as follows: Music, Rev. Clarence A. Morrill; The *Signal* (camp paper), Rev. Elmore Brown; Recreation, Rev. Richard J. Dunlap, assisted by Rev. Robert B. Weirbach; Hobbycraft, Rev. Gerald W. Vance.

Rev. Robert C. Leslie directed the worship, work, and activities of the intermediates for the week, being assisted by Mrs. Robert C. Leslie, Mrs. Vivian Vaughn, Miss Grace Reynolds, and Rev. Lee W. Burnett. Mrs. Burnett was dining-room hostess this year.

Mrs. Dorothy Neilsen headed the children's division with a vacation school program, and conducted the primary group activities. Mrs. Elmore Brown headed the junior department work. Assisting in both divisions were Mrs. Gerald W. Vance Mrs. Wilbur C. Ziegler, and Mrs. Richard J. Dunlap.

Recording names and reporting events cannot interpret or explain the fine spirit of cooperation and enthusiasm which characterized the entire week. From early morning, beginning with the interesting a spiring messages of Dr. Booth, at the at meal times, and in all the ac throughout the day until the good-nig under the leadership of Dean Thurston was everywhere manifested the fine of an unusual group of Christian High points of the week were the fire dedication service, and the conse service of holy communion early S morning, with which the Institute wa cluded.

Following an annual custom (as w permits), the entire Assembly progra closed by a hymn-singing procession th out the Grove, lighted by red fire.

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Bibles for Gifts

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onvocation of Methodist Youth Fellowship

Asks Church as Such Not to Support War

GEORGE B. AHN, JR.

realizing the important part Meth- oung people will have to play in win- e peace and in reconstructing a Chris- orld after the war, more than 1000 delegates at the first national convo- of the Methodist Youth Fellowship upon The Methodist Church "as a not to actively support or partici- the war."

esentatives from 87 Annual Confer- nd 29 state or regional student groups, from 47 states and meeting on the s of Miami University, Oxford, Ohio, ber 1-5, declared that the church's lay is "to preach, teach, and exemplify nd not hate."

part that Methodist youth already are in the emergency was recognized in ening sentence of this resolution on pport, which was adopted by a vote to 70, with 52 recording no vote.

thodist youth," the resolution said, "are serving their country through the services, Civilian Public Service camps, local communities as social workers, and in related activities. Though these duals have made different choices, we that it is the responsibility of the an church today to be the church." deplore any action which seems to be ation of the principles of the Christian as such, and we deplore the action Methodist official agency contrary to irit and intent of the action of the al Conference of 1940," concludes the ent on war.

h of the time and thought at the con- on was given over to the problems of Methodist youth arising out of the world emergency situation. The speeches by outstanding youth leaders, discussions in the twenty commissions, and the talk in the dormitories and along the campus walks dealt with a growing list of questions now facing young people of from fifteen to twenty-four.

The delegates received general and specific help as the speakers and discussion leaders pointed their answers and comments toward the chief concern of the convocation and held individual conferences with the youth who sought them out. Much of the advice and inspiration was of such nature that it can be and will be used in the thousands of local Methodist youth organizations throughout the country.

Bishop Paul B. Kern, head of the Nashville Area, keynoted the theme of the convocation, "For the Living of These Days," by calling the youth to help build a Christian church, "not of exclusiveness and color-line discrimination, nor of exalted domes and ornate naves, but a church of great redemptive purpose that has open doors for people of all colors and classes and having a great, human passion for its risen Lord."

In the final session of the convocation, the first resolution adopted called for the development of Fellowship Groups "for meditation, study, and work, in order that Methodist youth may utilize more effectively this technique for personal development and social action."

The thought process developed between those first and last meetings, as indicated in the resolutions coming from the commissions, gave further emphasis to the importance of *today* in the minds of key Methodist youth leaders. The following excerpts from other resolutions adopted by the convocation indicate the completeness of what they believe can and should be done:

FELLOWSHIP WITH MEN IN SERVICE

"Methodist youth should maintain fellowship with members of the church in all branches of service; namely, the armed services, the Civilian Public Service camps for conscientious objectors, and in camps for prisoners of war. Support should be given by finances, correspondence, and other means."

(The National Conference of the Methodist Youth Fellowship, composed of elected officers and members-at-large, Conference youth presidents and student group presidents, supplemented this resolution with practical suggestions of ways of maintaining this fellowship, including "the sending of deputations into camps to hold religious services and the forming of girls' clubs to write letters to the boys in camps.")

"We urge the entrance into the chaplaincy of able ministers who feel conscientiously led to minister to the armed forces.

"The convocation urges that hearty support be given to special fast-day offerings on Armistice Day and Memorial Day for men in Civilian Public Service camps."

RECONSTRUCTION PROJECTS

"We request that a Methodist Service Committee and appropriate interdenominational agencies be urged to prepare and launch a program of enlistment and training in cooperation with the proper agencies of the Government for reconstruction in the United States now, and in the world as a whole as soon as the opportunity arises."

(This request was given further impetus by a plan adopted by the National Conference for from 1000 to 10,000 Methodist youth to enlist in such a program, "to serve in home and foreign Christian service projects for at least one year of subsistence service, and who will be anxious to be maintained as a reserve for emergency work in floods, storms, earthquakes, epidemics, and other similar emergencies.")

WORLD IMPERIALISM AND PEACE

"The National Convocation of the Methodist Youth Fellowship petitions the President of the United States to use the good offices of our Government for the abolition of imperialism and economic exploitation, and for the development of democratic ideals

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among our United Nations and their dependencies.

"We urge our Government to join with China in expressing its sympathy with the movement for freedom in India. . . . that the United States recognize its sacred responsibility to the subject nations and assure them that our nation shall do all within its power at the peace table to secure political freedom and democratic rights for all people."

NATIONAL CONFERENCE ADOPTS PLANS

Speaking as elected representatives of Methodist youth in Annual Conferences and student groups, the more than 100 members of the National Conference also adopted resolutions calling for action programs among local-church youth. These included the following statements:

"It is impractical to think of a missions program designed to establish a permanent peace without attempting to understand the cultures of the people who are involved. For that reason, we ask the Methodist Board of Education to ask college authorities to introduce courses on such subjects as: world peace necessities, world cultures and religions, an international language, Oriental history, the literature and music of the world, and problems of Christian world reconstruction.

"We suggest that colleges be encouraged to increase the number of exchange students."

"Since every example of race prejudice is picked up by the Japanese press to turn this war into a race struggle, we believe that Methodist churches ought to promote a living program of racial tolerance.

"Since reconstruction will necessitate a democratic spirit in all our affairs, we suggest that young people aid evacuated American-Japanese so that no group in America will feel alienated when the war is over."

Other resolutions adopted by the National Convocation call for "a world Council of Christians immediately upon the close of the war with proper youth representation"; youth to work "toward a labor ministry in the church and assist in education and social leadership in rural churches"; immediate passage of the Geyer anti-poll tax bill, and support of youth in a "movement for total war-time prohibition in our country."

The National Conference also issued a call from the worship and evangelism commission "to prayer and action," stating:

"Through prayer for peace among men, prayer for Christian brotherhood, prayer for spiritual strengthening, let us light our torches from the fires of these burning times, and as determined, praying, Christian youth, light the highway to our God and His World of Tomorrow."

A communion service in which all youth delegates, adult delegates, and adult leaders of commissions and creative interest groups participated closed the convocation. This followed the concluding address by Dr. Harold C. Case, pastor of Elm Park Methodist Church, Scranton, Pa. Dr. Case urged the youth to seek greater brotherhood among all races and classes in America during the present emergency as preparation for the post-war world community.

Further information regarding the action projects adopted will be carried to local youth organizations by the delegates, the Methodist press, and the M. Y. F. newsletter, it was announced by J. Kempton Jones of Salisbury, N. C., who presided as president of the National Conference.

Elected as members-at-large to the executive committee of the National Conference were the following: Miss Carol Embree, Pasadena, Cal.; Miss Nelda Peterson, dale, Wash.; Lloyd D. White, New Con Ohio; William Gatling, Norfolk, Va., Robert Hayes, Houston, Tex., for the tral Jurisdiction.

At the close of the convocation, no gate or observer left without feeling the youth had carried out the admoniti the National Conference secretary, Dr. H Seifert, who said in his annual report:

"Any church that loses the free voi youth is a church that is becoming a institution, a sepulcher whitewashed wi but within full of dead men's bones have an obligation to remain a creative within our church."

A Strong Preacher

Rev. Carl A. Reinhold Liljewall, nouncement of whose death on August his home in Edgewood, R. I., appeared previous issue of the HERALD, was bo Sweden, December 23, 1886. He came t United States in 1905 and six years late graduated from the Swedish Methodist logical Seminary at Evanston, Ill. He studied at Northwestern University.

Joining the Eastern Swedish Confe in 1912, he served successively church

THE LATE REV. C. A. R. LILJEW

Springfield, Brockton, New York (L ton Avenue), Worcester (First Swedish) Providence (Friendship). When the E Swedish Conference went out of exi in 1941, he became a member of the England Southern Conference, having appointed to Friendship Church in dence. He was the ministerial delegate the Eastern Swedish Conference to the eral Conference of 1932.

Mr. Liljewall was a powerful preache a warm-hearted evangelist. He also pos leadership qualities and administrative ity of a high order, and gave himself tireless devotion to the work of the cl

On May 27, 1908, Mr. Liljewall was ried to Lillian Mathilda Olson of Ne R. I. He is survived by his wife an daughter, Dorothy.

The memorial service was held at F ship Church on August 29. The offic ministers were Rev. L. C. Harris, superintendent; Rev. Ludvig Pehrson Eugene H. Gillett, and Rev. A. J. Dahl Interment was in Newport, R. I.

THE CONTEMPORARY

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THE CHAPTERS

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THE SON OF THE FATHER
THESE MY BRETHREN
THE IMPOSSIBLE CHRIST
THE ETERNAL SPIRIT
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WYATT AIKEN SMART is the professor of Biblical theology at Emory University. American Christian youth knows him well, for he has appeared on the platform of numerous youth assemblies. Adult Christians also know him well, for his scholarship, his awareness of contemporary conditions, and his spiritual insight have won him note as a lecturer and as a leader of either young people or adults who desire an awakened and an awakening Christian faith.

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THE RAND MEMORIAL

en into the borders of a beautiful lunette above the reredos of the chancel in the First Baptist Church of Clare-, New Hampshire, are the inscriptions: "I am the Resurrection and the Life. He that believeth in Me, though he dead, yet shall he live."—"And there shall be no more death, neither sorrow nor crying. Alleluia."—"Which hope ave as an anchor of the soul." The lunette was donated by Mrs. Winifred M. Rand in memory of her husband, ate Arthur C. Rand. It is nine by fourteen feet in dimensions and is the conception of Harry Hayman Cochrane, muralist, who painted it on canvas in his studio at Monmouth, Maine, from which so many mural memorials ave gone to different parts of the country in recent years, and attached it to the wall by a permanent process.

t Japanese Church daho Organized

h the baptism of thirty Japanese and eception of seventy-five "by vows and norary and affiliate members," the first odist church to be organized in Idaho e Japanese has been established in Cald- Idaho, through the efforts of Rev. and I. L. Shaver, Methodist missionaries re- d from Japan. Rev. John B. Cobb, fel- missionary in Japan and now serving stor of the Japanese Methodist Church, ne, Wash., preached at the service the large group of members was re- d. At the close of the service, more 100 persons gathered in the basement for fet supper, after which about 75 young e held a meeting of the Japanese Amer- Citizens' League.

he church is about the only place left nem to assemble," says Mr. Shaver, who s this group to be loyal to the United s. Fourteen of their number are now ng in the United States Army. Oppor- ies for Christian service are increasing ne vicinity, with the opening of the camp near Eden where 10,000 Japanese will be accommodated. Mr. Shaver has preached twice a month to several hundred Japanese who have come to the Mobile Labor Camp near Nyssa, Ore. "They seem hungry for the Bread of Life," he says. Miss Azalia Peet, a returned Methodist missionary, is working here, and the Misses Carolyn Teague and Olive Curry are serving at Idaho Falls.

Portuguese Federation Meets

The Portuguese Federation of Christian Evangelical Churches held its forty-first annual Congress on September 5, 6, and 7 at the Onset Portuguese Methodist Church. In spite of the difficulties of travel at the present time, the various churches affiliated with the federation were well represented, and it can be fairly said that the Congress was a real success.

The theme for this year's convention was "O Cristo Vitorioso" (The Victorious Christ). The session was presided over by Rev. Charles Rodrigues, pastor of the Portuguese Congregational Church of Providence, R. I. Other clergymen taking active part were: Dr. John C. Rosa of Lonsdale, R. I., Rev. J. M. Reis of Lowell, Rev. John F. Oliveira of Plymouth, Mr. Angelo Castanheira of Cambridge, Rev. Antonio Monteiro of Bloomfield, N. J., and Rev. Frederico R. Medina, pastor of the host church.

Rev. and Mrs. Walter Wynn of Providence, R. I., who are preparing themselves for missionary work in Angola, Portuguese West Africa, spoke at the young people's meeting on Sunday afternoon.

Rev. P. M. Spurrier, superintendent of the New Bedford District of The Methodist Church, visited the Congress and made an address. Rev. W. D. Hamilton, pastor of the Onset and East Wareham Methodist churches, also was present and spoke.

The music was furnished by the choir of the host church, directed by Mrs. Alice Reis, wife of Rev. J. M. Reis. Mrs. Reis played several selections on the cello, accompanied by her daughter, Miss Gladys Reis. Other musical contributions were made by the Misses Ruth Fernandes, Margarida Ferreira, and Mary Fernandes, and by Mrs. Mary V. Gouveia.

The new officers of the federation are: president, Rev. J. M. Reis; vice-president, Rev.

Charles V. Rodrigues; secretary, Angelo Castanheira; treasurer, Rev. Frederico R. Medina. The Congress next year will be held at Trinity Methodist Church, Cambridge.

Recently Appointed Chaplains

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Floyd Vee Brower, Caruthersville, Mo.
Ephraim Davis Conway, Fort Myers, Fla.
Kenneth Mount Engle, Holtville, Cal.
Edward Clarence Johnson, North Pleasureville, Ky.
Calvert Leslie Kelley, Wartrace, Tenn.
Paul Eugene Lewis, St. Paul, Minn.
Neil McKinnon, Jr., Derby, Va.
William Allen Sanders, Macon, Ga.
Ralph Edward Stiles, Jamestown, N. Y.
Sterling Fisher Wheeler, La Vernia, Tex.
Murl James Wilson, Quinn, S. D.
James Doyne Young, Ellerbe, N. C.

UNITED STATES NAVAL RESERVE

Charles Newton Starnes, Pampa, Tex.
Henry Call Sprinkle, Asheville, N. C.

Let's Not Get Sidetracked

(Continued from page 886)

lead the way. We can't quibble about sacrifices when we are fighting for our lives.

Let's not get sidetracked. Never forget for one instant that the most powerful strategy of the Axis is not the blitz, or the pincers movement, or the deadly submarine warfare—it is the strategy of "Divide and Conquer"! If we hate and suspect our neighbors, they are going to hate and suspect us. And we're both wasting time that we cannot afford to lose! The enemy within picks up every minor molehill and tries to enlarge it to mountain size.

We have chosen men to represent us—whether it be in unions, in local or state or national government. If we are not satisfied with the way things are, let's tell them and let them get at the facts. After all, it's *their* job. And then, let's get back to *our* job of working to win the war. We are on the straight highroad of total war. Let's forge straight ahead—and let's not get sidetracked for any reason!

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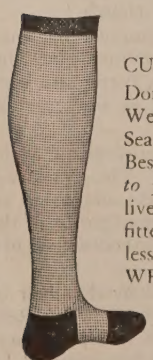

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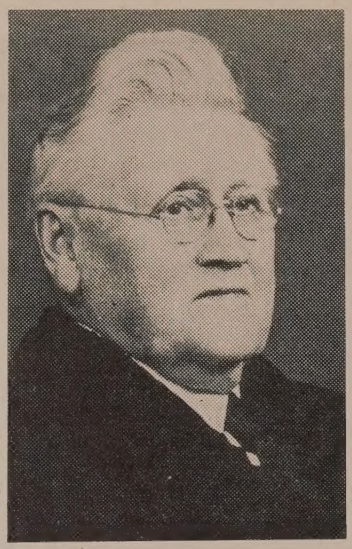

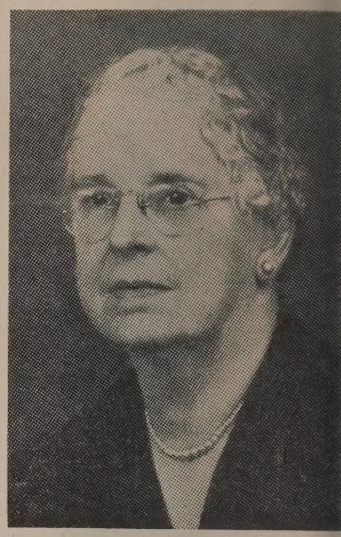

Honored on Occasion of Golden Wedding

Rev. and Mrs. Edwin W. Sharp, fifty years married on September 6, were the gues honor at a reception held at the First Methodist Church, Brattleboro, Vt., on Friday ning, September 4, under the auspices of the Wesleyan Guild and attended by 150 per In the receiving line with Dr. and Mrs. Sharp were Rev. W. Robert White, pastor o church, and Mrs. White; Mrs. Guy W. Powers, president of the Wesleyan Guild, and Powers; and Dr. and Mrs. Sharp's two sons, W. Howard Sharp of Hartford, Conn., way control engineer in the Connecticut State Highway Department, and Rev. M White Sharp, pastor of Trinity Methodist Church in Lynn, and their wives. The c received several gifts, including a purse of money from the church and a bouquet of yellow roses from their two sons and their two grandchildren, Charlotte Jane Sharp, da ter of Mr. and Mrs. W. Howard Sharp, and Chandler White Sharp, son of Rev. and Mason White Sharp. Dr. and Mrs. Sharp were married in Guilford, Vt., September 6, Mrs. Sharp was formerly Minnie White Ingram, a native of Newfane, Vt. Dr. Sharp b his ministry in the Vermont Conference in 1895 and served in that Conference, as p and for twelve years as district superintendent, until 1925, when he was transferred t New England Conference and appointed to Trowbridge Memorial Church. Worc After a six-year pastorate in that charge, he took the retired relation. In 1928 Nor University, Northfield, Vt., conferred on him the degree of doctor of divinity. Dr. and Sharp now make their home at 36 Prospect Street, Brattleboro. On the actual date of golden wedding anniversary, there was a family reunion.

BOOKS JUST RECEIVED

★

A PLEA FOR AN IMMEDIATE PEACE BY NEGOTIATION. By George W. Hartmann, Ph. D. War Resisters League, 2 Stone Street, New York, N. Y. Price, 10 cents each, 15 for $1.

PAUL'S WAYS IN CHRIST. By Egbert W. Smith, D. D. Fleming H. Revell Company: New York. Price, $1.50.

LABOR IN THE WORLD CRISIS. By Joseph Mire and E. E. Schwarztrauber. Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, York City. Price, 15 cents.

THE SPIRITUAL LIFE. By Edgar Sh Brightman. Abingdon-Cokesbury Press: York, Nashville. Price, $2.

Bits of Fun

Jack came home one day to say, pr that his teacher had been pleased with for he had promised to give him a sol he went on as at present.

"I suppose he means one of those lea diers you see in the shops," said his mot

"I s'pose so," the youngster answer forget his name, though."

"Whose name?" asked the puzzled m

"The soldier's name," Jack answ "There, I've nearly got it. I have got was Corporal Punishment!"—*Methodis corder.*

Junior Senator: "When somebody around with a new theory, you alwa dorse it. Why is that?"

Senior Senator: "I'd rather endorse it have it explained to me."—*Atlanta Two*

A news correspondent in London, menting on church attendance in En

these war days, tells of an elderly
who remarked to a friend that she
when the war was over she would
l obliged to go to church so often.
that man Hitler," she explained. "I
a-cursing him so much."

d what," asked the teacher, "do two
and a cow remind you of?"
ackers and milk," said the little boy.
ted.

ee Canadian soldiers sleeping in a tent
English camp were awakened by a
crash not far away.
at was that—thunder or bombs?"
one of them.
nbs," was the laconic answer.
ank heaven for that!" chimed in the
"I thought we were going to have
rain!"—*Montreal Star.*

Church Register

HERALD CALENDAR

ta District Conference, Green
et Church, Augusta, Maine, September 17
nd District Conference, Clark
norial Church, Portland, Maine, September 17, 18
District Conference, Harvard-
orth Church, Cambridge, September 21
ester District Conference, Wesley
rch, Worcester, September 22
ri Conference, Hannibal, Bishop
. Broomfield, September 22
west Iowa Conference, Storm Lake,
op J. R. Magee, September 22

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Southern Illinois Conference, First Church, Alton, Bishop E. L. Waldorf, September 22
Boston University School of Theology, Matriculation Day exercises, Dr. Rollo Walter Brown, speaker, Robinson Chapel, 2.30 P.M., September 23
Springfield District Conference, Wesley Church, Springfield September 23
Louisville Conference, Madisonville, Ky., Bishop U. V. W. Darlington, September 23
Nebraska Conference, Trinity Church, Lincoln, Bishop W. C. Martin, September 23
West Virginia Conference, Clarksburg, Bishop J. H. Straughn, September 23
Lynn District Conference, Centre Church, Malden, September 24
Norwich District Conference, South Church, Manchester, Conn., September 25
Rally Day, September 27
Religious Education Week, September 27-October 4
New Bedford District Conference, Trinity Church, New Bedford, September 28
Providence District Conference, Washington Park Church, Providence, R. I., September 29
East Tennessee Conference, Bluefield, W. Va., Bishop L. H. King, September 30
Kansas Conference, First Church, Ottawa, Kan., Bishop W. C. Martin, September 30
New Jersey Conference, Ocean City, Bishop G. B. Oxnam, October 1
Dakota Conference, Brookings, S. D., Bishop J. R. Magee, October 6
Pittsburgh Conference, Emory Church, Pittsburgh, Bishop J. H. Straughn, October 6
St. Louis Conference, Centenary Church, St. Louis, Bishop J. C. Broomfield, October 6
Central Kansas Conference, First Church, Salina, Bishop W. C. Martin, October 7
Holston Conference, Church Street Church, Knoxville, Bishop P. B. Kern, October 7
Virginia Conference, Richmond, Bishop W. W. Peele, October 13
New Mexico Conference, Carlsbad, Bishop Ivan Lee Holt, October 14
Southwest Conference, Little Rock, Ark., Bishop R. E. Jones, October 14
Texas Conference, Paris, Bishop A. P. Shaw, October 14
West Oklahoma Conference, First Church, Oklahoma City, Bishop C. C. Selecman, October 14
Tennessee Conference, Meridian Street Church, Nashville, Bishop P. B. Kern, October 15
West Texas Conference, Waco, Bishop A. P. Shaw, October 17
New England Conference Woman's Society of Christian Service, Fall Meeting, Centre Church, Malden, October 22, 23

"COMMUNITY COUNCIL"—Dr. Aaron H. Rapking, secretary of the Department of Town and Country Work of the Board of Missions and Church Extension, has prepared a mimeographed leaflet, "Community Council," designed to show the pastor or other leader in a local church or community how to organize and operate such a body through the leadership of the various social, religious, educational, and other institutions serving the town or village. Copies of the leaflet may be obtained, free of charge, by addressing Dr. Rapking at 150 Fifth Avenue, New York City.

NOTICE—A meeting of the New England Methodist Historical Society is called for Monday, September 21, at 10.30 A.M., in Room 48, Wesleyan Building, 581 Boylston Street, Boston, to elect a treasurer and to transact any other business that may come before the meeting.

C. C. P. HILLER, Sec.

NO TIME TO WASTE

Mar 43
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Newton Ctr., Mass

ng, ships moving, soldiers marching. Munitions for ps to Ireland, food for Britain! We are wasting no time ays to produce what is needed to win the war.

Trained men and women are needed as badly as material of war. Men for the service, for key industries. Women to fill gaps men have made in industry and business. Men and women to win the war—**to plan the peace and keep it**—to build a new society.

The time spent in educating our young people is an important investment in the future of the country—in the future of the person concerned. Such an investment is never lost; it always pays dividends. Formal education should not be postponed!

Without losing sight of the grim business of war, we must turn our thought to the future—toward a Christian peace—toward preparing our young people to meet it. And WE MUST NOT WASTE TIME.

In a Christian atmosphere young people at Boston University are being trained for life. This training cannot be postponed two or three years. NOW is the time. If they are ready for college this fall, by all means send them. No investment in brains is ever lost. We shall be glad to send full information.

★ STUDY THIS SUMMARY OF COURSES

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